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CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1733 MARCH 7, 1980

Will the Dutch disappear?

by John Knight

Mr. Knight is managing editor of Insight magazine in Grand Rapids, Mich.

"There is little expectation that Dutch-Canadians will continue as a distinct group in our society."

This somewhat shocking statement was made by a knowledgeable researcher in front of almost 200 Dutch-Canadians recently, who attended the first Netherlandic Studies Conference on the History of Dutch Immigration to North America, in Toronto.

Toronto seemed the right place for a conference on immigration. There probably isn't another place on earth where as many ethnic groups, easily identifiable ethnic groups, live together in one community. If a multi-cultural society is Canada's official dream, then Toronto must be the laboratory where the dream is tested, evaluated, and either confirmed as the greatest advance in democracy . . . or a total failure.

If the Dutch had their way, according to several analysts at the conference, they would soon be absorbed by Canadian society, never to be heard from again as a distinct ethnic entity. After all, the Dutch have the lowest retention rate of their native tongue of any ethnic group. They don't live in ethnic "ghettoes," they blend in splendidly and within a very short time, they think of themselves primarily as Canadians, not English-Canadians, not Dutch-Canadians, but Canadians!

Only history will tell whether this sacrifice of a native culture will be an irreversible tragedy, or a great contribution to the "melting pot" of a new and greater culture.

The Toronto conference seemed to conclude that it would be tragic indeed if we were to lose our "Dutchness."

Four sponsors

The surprisingly large turn-out at the conference must have pleased the sponsoring agencies, the nine-year old Canadian Association for the Advancement of Netherlandic Studies (CAANS), the Multicultural History Society of Ontario, the Ethnic and Immigration Studies Program of the University of Toronto and the "Culturele Commissie van Wereldcontact," a Dutch organization that seeks to maintain contact with people of Dutch descent around the world, and whose membership is mainly made up of relatives of Dutch immigrants who moved to the Americas, Africa, Australia and New Zealand. CAANS carried the burden of organizing the Toronto conference and it should be congratulated for a fine effort, a varied program and hopefully, a tradition that will be continued in future years.

Twelve papers

At the heart of the conference was the presentation of twelve papers, many of them the result of years of specialized study. As historic papers go, they were sometimes fascinating and "human," and occasionally dry and statistical. Both were necessary for a well-rounded presentation. Here are some of the highlights:

Pieter R. Stokvis, University of Leiden analyzed the great migration of the 1840's, not only from the Netherlands, but also its neighbouring European countries. According to Stokvis immigration offered "immediate emancipation" to those who were poor, persecuted and without work. Some left for religious reasons, but social conditions seemed to have triggered most moves to a better world.

Robert Swierenga, Kent State University showed a colorful map of the Netherlands that indicated which municipalities produced the most immigrants during a 55-year period that ended in 1880. The sea-clay soil regions of Friesland, Groningen and Zeeland were very prosperous, but because of mechanization, many farm hands lost their livelihood. Youthful rural males made up the bulk of Dutch immigrants and 95% of them went to North America.

White collar immigrants were hardly known; most were either unskilled day laborers, farmers or farm hands. Since the industrial revolution came late in The Netherlands, craftsmen who had learned their skills in home manufacturing shops, made up the next largest group of immigrants, in search of a market for their skills. Swierenga's research on both sides of the Atlantic has shown that many left clandestinely, not reporting their departure at the local "gemeentehuis." Was it tax evasion?

Henry Van Stekelenberg, University of Nijmegen had perhaps the toughest assignment of all contributors, as he tried to trace the Dutch Roman Catholic emigrants to North America. Since Roman Catholics are so easily absorbed into the "universal" church in their new homeland, they lose their identity as distinctively Dutch, much more readily than the Calvinists who often find a church of Dutch origin in the new world. Dutch Roman Catholics make up as much as 30% of the immigrant population.

Marinus Boekelman, University of Toronto answered the criticism of his predecessor who decried that immigration history had become a history of organizations, movements, groups and settlements, rather than the story of individual families. Mr. Boekelman presented an intensely personal story of a Dutch immigrant, Jane Aberson, who with her husband settled in the Canadian west, and sent letters to her

cont.d on page 12

Ontario labor laws put pressure on Christian tradesman

by Ben Vandezande
Politics Editor

"Spring is sprung
The grass is riz
I wonder where the independent
union is?"

This is a long awaited spring for many, but in particular for those involved in the construction industry in Ontario. Renegotiating of collective agreements is on now. Such negotiations involve not only pay raises and benefits but, non-monetary issues as well. As often happens, when money is tight, the unions will use this opportunity to bargain for power.

Tops on the list of proposals from the Provincial Building and Construction Trades Council of Ontario is the "subcontracting clause" and the "non-affiliation clause."

A sub-contracting clause in a collective agreement with a general contractor means that he will only use workers affiliated with the international construction unions.

A non-affiliation clause gives members the right to refuse to work alongside of non ALF-CIO organized tradesmen.

At issue is something far greater than a pay increase. The union is trying to guarantee job security for their workers; and monopoly control as the only union whose workers are allowed to do construction with a contractor.

For a contractor the pressure is on. If you want to work, you agree to the subcontracting clause. If you do not, you will be harassed and tradesmen from the international unions will refuse to work on your projects.

For a worker, the pressure is on, too. If you want to work, it looks like the safest route is to join the union that pushes the subcontracting clause. If you are not a member of a union or a member of an independent union, there are few people who will give you work.

For an independent union, such as the Christian Labor Association of Canada (CLAC), the pressure is on. The CLAC is in a position of representing virtually no construction firms in British Columbia. The reason? A similar subcontracting clause put a tourniquet on its freedom to exist.

The CLAC is not about to lie down and quit. What is at stake here is not only the CLAC's existence within the construction industry. That is serious enough. But fundamental freedoms are at stake.

Even though it would be "easier" for contractors and workers to shrug and for the purpose of financial security, give in, the CLAC is not content with that. It has taken up the fight on a number of fronts.

They have written contractors and subcontractors in major building trades in Ontario advising them of the injustices of the clause.

They have launched a massive appeal to all members of Provincial Parliament urging them to protest this discrimination. They are engaged in an extensive campaign to educate people on these issues.

Will that be enough? Not likely. It will require strong principled stands by contractors and workers to resist such pressures. It will require much perseverance by the CLAC to block such clauses. We as a Christian community, must show our oneness here by praying for and standing beside brothers and sisters who face tough decisions.

Viewpoint

Children mauled to death by bears

Forty-two young boys were mauled by two bears on the outskirts of a small town. How tragic. It sets one's mind to wonder: Couldn't some of those boys have escaped? After all, there were only two bears and there were 42 boys. Couldn't they have found sticks or stones to ward off the bears?

The incident took place outside of Bethel. There has been a considerable amount of talk within the village about the circumstances surrounding the deaths of those boys.

Most of the youths came from respected families within the community. They were a rowdy bunch but then again whenever you have that many children together you are bound to have that. Families in Bethel conceeded that these boys were a handful. They were disrespectul and destructive. They were known for their name-calling and for their infantile arrogance.

Despite their faults, the tragedy of those 42 deaths seemed to the parents to be too brutal a punishment. What happened on that tragic day?

Well, the boys had been playing in the village as usual, being their destructive selves. There had been rumors around town that a preacher was on his way to visit them. The townsfolk, you see, were not a virtuous lot. In fact, Bethel had developed a bad reputation over the years. The neighboring villages knew Bethel as a place of devil-worship. Not only were they unChristian, they were antiChristian. They prayed to all kinds of wierd objects.

It was a typically hot day in Bethel and the barefooted boys had been loitering in the town square. Some of them overheard the local gossip mention something about that preacher who was on his way towards town. Here was a guy, they thought, who might add a bit of spice to their somewhat boring lives. They could have a few laughs ridiculing this pious man who was on his way to preach to them. A man of God, indeed! What kind of nonsense was he going to bring their way.

The gang of 40 boys ran down Main Street and out past the town line to meet this man.

Elisha was wiping the sweat off his face and back over his balding head. He had walked the 20 miles from Jericho and had stopped frequently to rest and to get a drink. His back was bent under the weight of his message. Just a few days ago Elijah, his teacher, had left him in a spectacular way, riding a fiery chariot up to heaven.

Elijah had established a name for himself in these parts of the country. He was known as a man of God who could perform miracles. He had raised the widow's son and divided the Jordan River in half so that he could walk through it.

Elisha, on the other hand, was just a seminarian of sorts. Here he had to go to Bethel, the Las Vegas of the Region of Benjamin, the centre of devil-worship, and he had to point out their evil ways and lead them to repentance.

Approaching Bethel, he sees this flood of youngsters running towards him. Perhaps he will receive a warm welcome after all.

But they begin teasing him and calling him names. "Go on up, you baldhead," they jeer. Immediately, Elisha recognizes the devil at work. He sees that even the children of Bethel have become infected by Sin's devilish disease. He recognizes that the devil used these children to ridicule his message which comes from God. These aren't ordinary children, being themselves. They are disrespectful and, even more obvious to him, they are demon-possessed.

It is understandable then that 2 Kings 2 says that Elisha "turned around, looked at them and called down a curse on them in the name of the Lord." It was then when two bears came out of the woods and killed 42 of the boys.

The Bible indicates that Elisha didn't even stop to preach in Bethel but that he kept right on going up to Mount Carmel, quite a distance beyond Bethel.

The townsfolk must have been horrified to find all those bodies of their young children heaped up on the outskirts of town. They had been given the message of God in this most graphic way: You don't laugh off God. You don't ignore His Word without being severely punished.

The streets of Bethel were extremely quiet. The name-calling, arrogant chatter of those young boys had been silenced. But was it fair? Reactions may have differed within the town. Those who still remembered God and His important role in their redemptive history may have seen this incident as a sign from God that their sins would not go unpunished.

Others, those whose hearts and souls had already belonged to the devil, may simply have seen the incident as a punishment by the gods for the disrespectful manner in which the group of boys treated Elisha.

There is no word of repentance in the account of the story. No indication that residents of Bethel returned to God. The boys were slain, and Elisha moved on to Mount Carmel to continue his ministry. He let the people of Bethel ponder the deaths of their young.

And as Elisha walked towards his next destination, brow heavy with perspiration and dust, he reflected on that confrontation with the boys. He had called down a curse on them. God backed him up by providing the two bears.

Sin is tragic, Elisha must have thought as he stopped at the roadside well for another drink of water. But God's Word must be brought.

Keith Knight

Liberation theology — conclusion

Johan D. Tangelder

Our Faith, Other Faiths

The problems of the Third World nations are enormous. Their expectations far outspace the available material resources. The spiralling cost of energy hits the underdeveloped nations far harder than the industrialized West. The suffering of the poor masses in the Third World is intensifying. And as Christians in the still rich West we should develop a deeper appreciation for the tenacity and complexity of the political, economic, social and racial problems in the Third World.

The theology of liberation is sensitive to the heart cry of the oppressed in the Third World. I hold in high regard its compassion, its commitment and its social insights. Through liberation theology's emphasis on this world's activities, we are forced to realize once again that the Gospel is not just for the world to come, but also for the here and now. God cares about what happens in this world.

The Gospel gives hope *in* this world, *for* this world and *beyond* this world. We cannot concentrate exclusively on individual salvation. Liberation theology is right in its debunking of the privatization of the Gospel. The Gospel should not be used to induce people to abide meekly by the status quo by promising justice and relief from hunger in the sweet bye and bye. Christians cannot be uncritical of whatever authority there might be in power.

I am disturbed by the trend among North American evangelicals and fundamentalists towards the political right. Some have gone as far as to the unquestioning support of right-wing regimes in the Third World. A critical stance towards either right or left should be maintained. Social concern must accompany the spread of the Gospel. There must be a Word and deed ministry. You cannot separate the two. The Gospel is for the total man as he lives and works or subsists in the world.

Liberation theology draws our attention to the great needs in the Third World, but we cannot be its fellow-travellers. Since it is beyond the scope of a brief series of articles to give an indepth study and analysis of the theology of liberation, I want to conclude with just a brief critique.

I. The theology of liberation is not a theology but an ideology. Christianity is reduced to a concern for the here and now, without any dimension for what is yet to come. It is man-centered. Man can change his own destiny. He will make his own new world. He will work out his own salvation.

God will watch on the side lines. Its confessed basis is man's social condition and not God's revelation. Not the Bible, but man's needs formulate the theology of liberation. As an ideology it has surrendered to the revolutionary spirit of our age.

Jacques Ellul comments: "Fifty years ago, it would never have occurred to Christians to favour such movements. But it is fair to say the dominating ideology everywhere is the socializing, anti-colonialist ideology, and 'advanced' Christians fall in line and march along on the road to violence."

2. A Christian has his citizenship in two worlds. We must not forget that the Bible still teaches that the Christian is a pilgrim. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed and he went out, not knowing whither he went" (Hebrews 11:8). Our citizenship is in heaven. (Phil. 3:20; I Pet. 1:4). A Christian's loyalty is to the heavenly kingdom. And his citizenship in the heavenly world should control his judging, feeling and working in this world. The Christian may be in the world, but his heart and "ties" are elsewhere. He owes no allegiance to this world.

3. Liberation theologians, who advocate revolution, are naive romanticists. Simone Weil observes: "Throughout history, men have suffered and died in order to emancipate the oppressed. Their efforts, when they have not been in vain, have only ended in replacing one regime of oppression by another." And a scholar from the Third World, the Filipino, Pedro Salgoda, remarks: "However poor a people may be, they would rather stick to the little they have, than embark in so risky and violent an endeavor. And this is what really frustrates idealistic revolutionaries, they go to the mountains thinking the masses will follow them only to find out, they are alone. Rather than undertake a revolution where success seems dim, is it not more worthwhile to devote more efforts to the non-violent solution through social organizational power?"

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LETTERS

False doctrines and teachings make the anti-christ

Dear Sir:

As I read a comment on my last "letter to the editor" in the November 16 issue entitled "Roman Catholics are our Christian brothers," I would appreciate the opportunity to answer that letter. Mr. John Martens says in his letter "Many of Mr. Booy's comments and statements, if gone into seriously, could stand some substantiation." And in the last column he says, "cheap, demagogical, inflammatory and ill-founded allegations against my fellow Christians who have flown the other way deserve no place in the *Calvinist Contact*." I would therefore like to challenge Mr. Martens on his statements. If he doesn't agree with me that is fine, but let him give some Biblical answers, and let him show me what was not true in my letter.

First let me ask him if he knows what the term "anti-christ" means? I would advise him to read 2 Thessalonians 2 and study it carefully. In this chapter you have: **A)** a movement which was: Apostate (2:3), lawless and sinful (2:3), existed in the first century (2:7), was restrained (2:6), later revealed (2:8); **B)** Focalized in a man who is: lawless (2:3), opposes (2:4), exalts self (2:4), has a seat (2:4), "In the temple of God" (2:4), proclaims himself "God" (2:4); **C)** His converts are seduced by: Satanic activity (2:9), power (2:9), pretended signs (2:9 R.S.V.), wonders (2:9), belief of lies (2:11), pleasure in unrighteousness (2:12), a strong delusion from God (2:11).

So we have an apostate movement beginning in the first century; otherwise it could not be a falling away. It is important to note that the apostasy goes back to the first century, when the "mystery of iniquity already worked" (2:7). It is the claim of the Roman Catholic Church to have originated from an unbroken succession back to Jesus Christ. No other church can trace its origin back more than a few centuries at most. So who is true or false? The Protestants or the Roman Catholics?

Two years ago I had a letter written to this paper under the heading, "History of the Pope's Role" (C.C. December 16, 1977). Mr. Martens refers to himself as "a Protestant and a member of a church following the Reformed tradition." Why doesn't he believe the Reformers Luther and Calvin and others. I have three books of Luther called "What Luther Says" and two of Calvin called "Institutes of the Christian Religion." If Mr. Martens had studied those books, he would not have a problem identifying the anti-christ. It is the false doctrines and teaching that makes the anti-christ and the harlot in Revelation 17. And the line of Popes are a line of anti-christs. But the anti-christ is the Pope who is reigning at Christ's return and who will oppose and fight against Christ. The Pope does not have to be an evil person such as a Hitler or a Stalin or as Hal Lindsey and the Rapture followers would have you believe. They are only echoing what the Jesuit Ribera who, moved like Alcazar, to relieve the papacy from the terrible stigma cast upon it by the Protestant interpretation, tried to do so by referring these prophecies to the distant future.

Let me now analyze Mr. Martens' letter. He talks about Cardinal Mindszenty of Hungary. Because he opposed the communists he was demoted before his death, by Pope Paul VI, and another man more favourable to the communists took his place. This was a headline in some papers: The relaxation of tension between Roman Catholics and Communists in Hungary. Did not Stalin support the Church for her support in the defence of their country against Nazi Germany? It is true that I "cannot see the sunshine in the ecclesiastical waters," because there is none. The Bible tells us that this will happen, and that the Pope will indeed be the "spiritual leader of the world." Did I not say in my letter, "Russia now politically and Rome religiously" and that those two great forces would come together? When this occurs, then the image of Daniel 2:31 - 45 will stand on his feet, to be overthrown by a "stone." (Read verses 44 and 45).

Let us now turn to Augustine, to whom Mr. Martens refers. Who was Augustine? He lived from 354 to 430 A.D. He lived in adultery for thirteen years; was disillusioned with the Bible's style and substance; but was later converted to Manichaeism (with its rejection of the Old Testament). After this, he was introduced to the neoplatonist Plotinus and baptised by Ambrose as a Catholic Neoplatonist in 387 A.D. He said that bishops, including the Bishop of Rome, might err, but the Catholic Church, he maintained, was the Body of Christ tangible, and outside it there was no salvation. Where do you stand on this as a Reformer?

Yes, I have heard of Gregory I (540-604 A.D. and Pope from 590 A.D.). He was called Gregory the Great. Did he really win England for Christ? His advice was to meet the pagan half way. Thanks to him we now have the festival of the Nativity of St. John on the 24th of June, which is an old pagan Midsummer or summer solstice festival. In the year 600 A.D. Latin was established by him to be used in prayer and worship, and prayers were directed to Mary, dead saints and angels.

He also introduced on a large scale religious processions and by express command, an image of the virgin Mary in memory of pagan festivals. When Pope Gregory I, around 600 A.D. sent a phalanx of missionaries "to win the Island for the papacy" and papal dogmas, primitive Christianity had already taken root. The Gospel received by the Britons in the first centuries was then uncorrupted by Romish apostacy. There was persecution from pagan emperors. Many Christians fleeing persecution in England found refuge in Scotland and from thence, the truth was carried to Ireland.

When the Saxons invaded Britain, heathenism gained control. The Christians were forced to retreat to the mountains and the wild moors. When Gregory's missionaries came to Britain, they induced many thousands to profess the Romish faith. But when they encountered the Christians they demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. Repeated attempts were made to secure their allegiance to Rome, but these Christians replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader, "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." The churches were destroyed or forced to submit to the authority of the pope. (From "The Great Controversy"). And this attitude still stands. Rome is not changing.

Mr. Martens did not understand my comments regarding the church's wealth. I was not concerned to whom the riches of the Orthodox church belong. I only stated some facts. For the last few years I have clipped stories out of the newspapers about the pope, and statements made by or about the pope. And most of them would confirm what I have written. The mere fact that a pope is a pope means that he is an anti-christ and not a Christian (Matt. 23:9). And when you call a Roman Catholic a brother in faith then you accept the fact that you must also believe their teaching. You cannot be a Calvinist or Reformed believer and at the same time, a Catholic. If the one is right, the other is wrong. There is no way they could both be right. They could both be wrong. But that is for you to find out.

"When Linacer, a distinguished physician, but bigoted Romanist, in the reign of Henry VIII, first fell in with the New Testament, after reading it for a while, he tossed it from him with impatience and a great oath, exclaiming, "either this book is not true, or we are not Christian." He saw at once that the system of Rome and the system of the New Testament were directly opposed to one another." (From "The Two Babylons" by Rev. Alexander Hislop.) But how few open their eyes and see if there be not dark and lowering clouds on the horizon that indicate an approaching tempest.

Search the Bible for yourself; compare it with the facts of history. But so called Calvinists and Reformers have allowed themselves to be lulled into a fatal security. They are sound asleep, as if Rome had acutally disappeared from the earth. Rome has not changed and never will. As Augustine said, "Outside the Catholic Church there is no salvation," and as Rome asserts, she "never erred and never can err." The Protestant churches are in great darkness or they would discern the signs of the times. That is why I wrote my former letter. Rome is going together with Russia. The systems are basically the same. The basic principles of Russian legislation were Byzantine, the eastern part of the Catholic Church.

The idea of Russia being an atheistic country is not true. A newspaper report in 1968 said that the Orthodox Church claimed 30 million regular, adult worshippers. The Daily Telegraph of September 30, 1974 said, "Russia has a higher percentage of regular church goers than Britain." Eastern European countries claim: Poland, 93 per cent Catholic, Hungary, 62 per cent, Czechoslovakia, 60 per cent. Are you locking arms with your Catholic fighters to fight your Roman Catholic brothers in those countries? Your answer must be confusing.

I will close this letter with a quote from "The Great Controversy": "Conformity to worldly customs converts the church to the world: it never converts the world to Christ. He who chooses to associate with the servants of Satan, will soon cease to fear their master. If we place ourselves under temptation, we shall fall sooner or later." A prayerful study of the Bible would show the Protestants the real character of the papacy and would cause them to abhor and shun it. But many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God.

John Booy,
Delta, B.C.

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Church Page

Press Parade

A book for all nations

Most of us take Bibles for granted. The situation is similar in the homes of the members of the Chr. Ref. Church in Puerto Rico. In spite of owning one or more Bibles, the question does arise, what you do with your Bible. Let me illustrate. As I led services and Bible studies at the Carolina church, I noticed that several members consulted the index at the front of the Bible to find the passage announced. During a series of sermons on the family, it was emphasized that parents ought to read the Bible with their children, not just tell them to do so. Family Bible reading is not a long tradition here.

Having grown up on the work of Anne De Vries, a Bible written for children, and having it available in Spanish, I recommended that parents buy the 2-volume set. There was an immediate response and several sets were sold, one to a Luz Rivera, a lady preparing for profession of faith. A week later she mentioned that the kids were asking her to read the Bible. Some time later yet she asked if more were available. Since then she has sold more than 75 sets to people at work. Recently she said, "We have just read the story of Job. What an impact it had on us! We never realized its message nor its power. I guess a children's Bible is still God's Word, also for adults."

Recently the mission committee of the church received a letter from the first graduate of the Evangelical Reformed Seminary asking that he and the group he serves as pastor, be admitted to the fellowship of the Chr. Ref. Church. Mr. Carlos Rodriquez started with one family last August and now has a fine group that meets Sundays as well as twice during the week. (He expressed concern that only about 25-30 come Sundays and about 35-40 during the week!) Not a missionary was involved. We're not really worried about losing our jobs, but this request plus the impact of a children's Bible makes you wonder who the missionary is, doesn't it?

Shalom, The Leders,
Puerto Rico
West-End Chr. Ref. Church,
Edmonton, Alberta

House rules

Consistory reviewed the interest rates again. Due to the constant rise in these rates it was decided to increase the rate on all outstanding loans to 10% effective Jan. 1st, 1980, and to review this rate on an annual basis.

Financial contributions in 1980 will be reviewed quarterly by members of the executive and the treasurer. Appropriate action will be taken at that time when necessary.

Use of alcoholic beverages in the church basement will continue to be prohibited due to possible complications which could arise.

Bethel Chr. Ref. Church,
Brockville, Ontario

"Uncles at Large" Week

Purpose: to recruit men to be 'uncles.' The program is based on the belief that all children benefit from the presence of both male and female adult companionship. Unfortunately, increasing numbers of children are denied contact with one of their parents. Uncles at Large provides the male companionship of an uncle to boys without such contact with their father. Although we have 239 men in Calgary freely giving their time as uncles to 290 boys, there is a large waiting list of boys (165) who need uncles.

First Chr. Ref. Church,
Calgary, Alberta

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	CHLO 1570 - 9:30 a.m.
	CKPC 1380 - 9:00 p.m.
Michigan U.S.A.	WFUR (FM) Grand Rapids 102.9 - 10:45 a.m.
	WJBL (FM) Holland 94.5 - 12:45 p.m.

Fireside chat

As I was reading, slippers on by the warmth of the fireplace, I came across this little gem from a lecture on church renewal by Dr. Donald Coggan: "I believe that renewal is the fruit of obedience. Obey and you will be renewed, it is as simple as that! Now, there is one command on the part of the Lord which is crystal clear: "Go ye into the world . . . ." I know that when we go on that errand we shall make our mistakes, many and grievous, no doubt. But I would rather, ten thousand times rather, incur the divine rebuke for error in a task done in obedience than I would hear my Lord say: "I told you to go and you never went." I believe that as we go it will be with us as with the ten lepers: as they went they were cleansed. As we go, we shall be renewed!

Rev. P. Sluys,
Chr. Ref. Church,
Salmon Arm, B.C.

To be Reformed in the 80s

Since many variations exist today as to what it means to be reformed, I am not unwilling to contribute my two-bits worth. I'll outline it briefly in three areas.

Confessionally: I confess with heart, mind, soul and strength that our God is a living God who reveals himself majestically in creation and uniquely and specifically in his inspired Word. That Word directs my life as I identify with the basic doctrinal positions outlined in our confessions. The scriptures reveal Christ as Saviour and Lord who develops a growing relationship with me through repentance, confession, faith and obedience. As my life is yielded to him through constant submission to his Word, he changes me to become more conformed to him. His Spirit works into my heart the desire to see every aspect of my life directed by his Lordship. As this grows, I seek to work together with other Christians to see society conform to the Word's direction.

Covenantally: God has drawn us into covenant with him, a covenant which he keeps perfectly and faithfully. He promises to be our Father and calls us to be his children. And that makes us brothers and sisters who are committed to each other as well as to the Lord. We are Christians together, we form a "holy nation" or "a people of God" and thus we work together. Fellowship in Christ as his body makes life an experience of growth toward his definition of maturity. He is faithful and demands of his people that they live obediently and respond as a community. That will mean a new community with new goals, priorities, perspectives and principles. Secular society and self-glorifying structures and goals can not meet the visions of Christians.

Reformationally: We serve a living God who communicates dynamically with his people today by his Word and Spirit. We must be aware and sensitive to history and what it teaches. No community lives in a historical vacuum. We need to be aware of our confessional heritage but we cannot be limited to that. We face 20th century issues and we are called to respond decisively and obediently to God today. Thus we address ourselves to hunger, homosexuality, the place of women, racial tension, and other societal issues; to doctrinal issues such as mormonism, moonies, to fundamentalism, pentecostalism, liberalism, and traditionalism.

To be reformed is to submit to the scriptures as a covenant community, seeking to learn God's will and to apply that to every situation faced today in personal, family and society life. It means to plant the flag of the Lordship of Christ over every part of his creation.

Rev. Henry Wildeboer in *Bond*, periodical of
Classis Alberta South

Love yourself as well as your neighbour

At our consistorial retreat, a question was raised, how the balance could be struck between one's responsibilities as an office-bearer, in the congregation and responsibility at home.

Reflecting upon this I was reminded of the apostle's statement: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God" (Acts. 20:28). Addressing himself to office-bearers, the apostle points, first of all, to the office-bearers themselves. "Take heed to yourselves," he says. Or as some other translations have it: "Be watchful over yourselves." I understand this to mean that you cannot take care of other people if you do not take care of yourself in the first place.

How does that work? One way of doing this is to talk to yourself. This may appear to be a rather strange suggestion. We have always been told that talking is a good thing, but that is should be done with other people. And, of course, who will deny the importance of this? But how about having a talk with yourself? What have you been doing with your life lately? Do you really take care of yourself? Is there still this prayer in your heart — to say it with the apostle — that your love may grow yet stronger and stronger in personal knowledge and all perception (Philip. 1:9)? Do you take time for yourself? Do you dare to "goof-off" once in a while, or does this cause you to have a "guilty conscience?" Why? Is it because you think about yourself? Is that wrong?

There are people who will tell us right off the bat that it is wrong to think about yourself. They reason: we must always be prepared to help other people. We do not exist for ourself but for others. I am not important. We must forget about ourselves and we must always fight against egocentricity. What are we to think about this attitude? If we open the Bible, we discover that we, as persons, are important in God's eye. Our Lord has given us individuality. When John, in Revelation 2:17, writes; "I will give him a white stone, with a new name written on the stone which no one knows except him who receives it," he refers to the fact that God has given to each of his children, a personal, holy, secret of living. Creation does not mean uniformity (that we are all to be doing the same thing) but, individuality. God wants to use me, as I am, in his service.

In the passage that I quoted (Acts 20:28) a reference is made to the Holy Spirit. That is very significant. Through the work of the Holy Spirit, I discover who I am. Through his work I become fully human. He brings into actuality, into fullness, that which God has implanted in my heart; those sensitive feelings, those yearnings, those longings, those attitudes, the world- and life-view that I must have to be truly useful in God's service. There are all kinds of people being tyranized by words like "I have to," "I ought to." They are slaves unto themselves, but in the process they do not take care of themselves and the way in which they are called to live before God's eyes. That is not Christian maturity and responsibility. The Lord calls us, before anything else, to keep a watchful eye on ourselves.

So, talk to yourself. Be honest with yourself. Are you the kind of servant that God can use in his work? Have you perhaps neglected yourself lately? Have you grown in wisdom and discernment? Do you take time to read the Word? Only in as far as you are aware of the uniqueness of your own life in God's sight, can you help and counsel other people. Then, too, you will discover how to strike a balance between being a good office-bearer and an attentive husband and father.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, Alta.

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Church News

Christian Reformed

Called

—to Hamilton (Mount Hamilton), Ont., Rev. Anthony DeJager of Bowmanville (Rehoboth), Ont.

—to Listowel, Ont., Rev. Anthony DeJager of Bowmanville (Rehoboth), Ont.

—to Iron Springs, Atla., Rev. Gerrit Bomhof of Mount Brydges, Ont.

Declined

—to Listowel, Ont., Rev. John Zantingh of Dundas, Ont.

—to Toronto (Rehoboth), Ont., Rev. Gerrit Bomhof of Mount Brydges, Ont.

Hours of worship

Calgary (First), Alta. — Morning services at 8:45 and 10:30 a.m. and evening service at 6 p.m.

LETTERS

Rock music cannot honour God

Dear Sir:

I would like to respond to the article written by Mr. W. VanDyk entitled, "Rock music is not all bad."

I had never thought that a "reformed" magazine would ever print this type of material. The very fact that no editorial postscript appears, would indicate that it has received editorial approval.

Has Mr. VanDyk researched his Bible as well as the history of rock music? Apparently not! Drawing from the lowest common denominator, he has extrapolated ideas about Christianity and music that do not warrant the adjective "Christian" or "Calvinist." Certainly the author should know that this struggle with the world was one which Calvin did not back away from. In "The Institutes of Christian Religion" and in other of his writings, Calvin stresses time and again, the Christian's need to be separate from the world.

I was struck by the statement, "Most Christians, however, when they refer to 'rock music,' are probably referring to what they hear on A.M. radio, from their children's bedrooms." Is the arthrographer saying that rock music has a place in a Christian's home? I quote again; "Perhaps, then, the question ought to be rephrased. Instead of asking if Christians should listen to rock music, we ought to ask: 'Which rock music should Christians be listening to?' " Is he attempting to condone rock music?

Mr. VanDyk points out that, "as Christians we cannot turn our backs to it (rock music) and hope it goes away. It is here in full force." There is no doubt in anyone's mind that rock music is indeed here in full force, but note well that the Christian's reaction should also be one in full force. Not "for" but "against!"

It seems blatantly obvious that our articler has joined the "If you can't beat them, join them," crowd. Where is the Biblical perspective? Do I detect the idea of Biblical outdatedness?

How repugnant is the idea that rock musicians "have a very perceptive and sensitive view of what is going on in the world." If one has ever listened to rock music, one can know that this "sensitive perception" is Satan's handiwork, something which no Christian's ear should be attuned to.

Much talk is made of the history of rock, of man's opinion, and of fogginess resulting from the condemnation of rock music. I have no doubt but that the fogginess exists in the minds of those who attempt to placate their consciences with long-winded excuses.

Do we not read in the Bible of separation from the world? James leaves no doubt. "Whosoever therefore will be a friend of the world is the enemy of God."

The Christian life is a life apart — not just when convenient but always. Mr. VanDyk has advocated the breakdown of the very barrier that separates rock music from our beautiful hymns. He has swayed thinking towards tolerance of Satan, he has questioned the Bible's completeness. Does he not see the far reaching results opinions like his may have? Satan makes rapid inroads when the Church's defenses are down.

The author states that music is a form of worship. May I add that the type of worship is directly related to the object of that worship.

It never ceases to amaze me to what extent people go to "praise God." Innovation seems to be the key or should I say the lock. Whatever has become of the Bible-believing Christians?

All too often songs naming God in some vague relation to nature and creation are labelled Christian. Are they really?

Let the reader beware that "Christian" rock (I shudder at the thought) may make much "joyful" noise, but certainly not to the honour and glory of God.

Peter Feijer,
Hamilton, Ont.

. . . a strong ministry of God to me

Dear Sir:

I am writing in response to a letter in the Feb. 1 issue, entitled, "Rock music like a drug," from Ralph Schuurman. When Ralph states that people who cannot part from rock music, who listen to it wherever they happen to be, are in effect serving another master than the Lord, I must agree with him. However, I know only a handful of people who can't part from it. In fact, for a growing number of my friends, the "good" music is one of God's strongest ways of ministering to us.

I have a fairly large collection of records and tapes, a large part of which is secular. A growing part of the collection is made up of the work of Christian artists such as Bruce Cockburn, Bob Dylan, Noel Paul Stookey, Larry Norman, Randy Stonehill, Micheal Kelly Blanchard, DeGarmo and Key, and Mark Heard. There are many more talented Christian artists like these. All of this music falls into the general category of "rock" music. But it has been such a powerful ministry to me that to turn it off, as Ralph suggests is the right thing to do, would be like turning God off.

We must also not forget the vast ministry to non-Christians over the radio by people like Bruce Cockburn and Bob Dylan who are given radio air-play. So many doors are open to this kind of witness that we cannot condemn or ignore it.

To be fair, I also listen to this music, and a certain amount of the "bad" secular music as entertainment, at home, in my car, and at Young People's coffee gatherings. All secular music does not necessarily go against Christian principles. Some secular music contains messages that can be useful to us as Christians, but we must always be aware of what we are listening to. As soon as the message of music I am listening to goes against my Christian principles, I turn it off.

I don't consider time wasted when spent listening to music, "good" or "bad." I don't let any music take the place of God, or turn my sights away from Him. I don't let music take the place of Bible study, church, or fellowship with other Christians; if we let it, music can enhance these things. Christian rock music is a strong ministry of God to me, through which He has given me much spiritual growth, and therefore I will not turn it off.

Jack Moes,
Oshawa, Ontario

Religious experiences based on emotion will not last

Dear Sir:

I want to express my appreciation for the editorial about religious experiences in C.C. (Jan. 11, 1980) and I like to add some comments.

I ask myself the question: Is this charismatic movement growing or weakening, is it Biblical or built on human experience? We must admit that in every religious movement are sometimes positive elements. This is also applicable here. People have been saved, others have heard liberal theology from the pulpit in their churches, and found in this movement again fire and enthusiasm. But as time goes on, this fades away, and since "The Charismatics" tend to bypass the human intellect, it is headed for trouble.

Religion means an intelligent understanding and dedication from the Word of truth. Any spiritual experience based on feelings is not going to succeed.

In connection with this we find in Job 19:25: "I *know* that my Redeemer liveth." Here Job's confession was built very strongly on his mind (reason) and not his feeling. According to the Bible, we as Christians, have a reasonable religion and therefore we are more on solid foundation if we live more by the promises of God than by our own emotional feelings. Furthermore, the question can be asked: What is really wrong with the charismatics? Many answers can be given. I like to mention just a few. It is ecumenical in its concept. It disregards doctrine. It is experience-oriented. It claims extra-Biblical revelations. It tends to disregard the local church.

I must admit that many people in this movement are showing a warmth and a devotion to the Lord, which makes this so appealing that many are misled. We as Reformed Christians, could use sometimes a great deal of their joy and happiness. We must not be unloving to their interpretation of Christianity and not be negative, but basically we must maintain that everything must be tested by the standard of Scripture.

Herbert Goodhoofd Sr.,
Richmond Hill, Ont.

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Mainline Churchmen differ on value of TV Evangelism

NEW YORK (EP) — "We're both trying to serve the same Lord," insisted Pat Robertson, founder of the unabashedly conservative evangelical Christian Broadcasting Network. "We have to remember we're members of the same body."

"No way can a Schuller on television compete with an effective pastor in a church," declared Robert Schuller, minister-host of the weekly television broadcast Hour of Power. "I think we're all on the same side."

But the theologically more liberal audience of mainline Protestants and Roman Catholics were not necessarily relieved of their suspicion that the booming phenomenen of high technology religious broadcasting may be pulling parishioners and money away from their churches and shutting up potential church members at home in front of their television sets. But the mainline clergy and church leaders, gathered at the Consultation on the Electronic Church, February 6 and 7, remained divided over whether to compete in a religious broadcasting arena so dominated by aggressive fundamentalist evangelism.

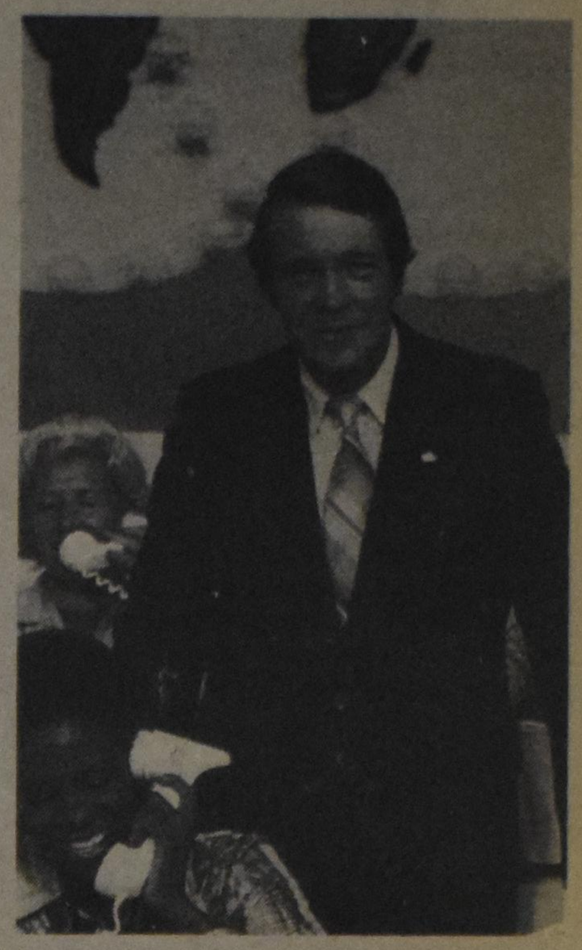
The conference was held at the New York University Catholic Center under the joint sponsorship of the National Council of Churches, the U.S. Catholic Conference and New York University.

Polls show that, across the U.S., the Protestant churches rate 27th on the scale of perceived power and influence, said Mr. Robertson in his dinner address. But television is second only to the power of the U.S. presidency. "To say that the church shouldn't be involved in this is folly since this is one of the most powerful forces in this country," said the host of the Christian Broadcasting Network's 700 Club talk show which appears daily on 130 commercial television stations and 3,500 cable systems.

Mr. Robertson compared the electronic church to the vastly successful itinerant preaching of John Wesley, who in the 18th century became doctrinally alienated from the Anglican Church. The Wesleyan movement, which eventually became the Methodist Church, was a similarly controversial, unconventional means of fulfilling needs not met in the established church at the time, Mr. Robertson said. In a parallel scene, he added, in today's organized church "the (human) needs are the same, the message is the same, the means of delivery can be different."

But Dean Collin Williams, a United Methodist professor on leave from Yale Divinity School, argued that the electronic church trivializes the Christian faith, promoting easy answers to complex problems: "The message is not the same." The full scope of the Christian message is 'not reflected' in the narrow compass of the electronic church of TV," he said. "Electronic evangelism allows itself to become constricted by the medium and it becomes a consumer religion and instant gratification...."

The consultation program, consisting of presentations from religious broadcasters and research authorities on the electronic church, was intended to bring out the psychological, theological, sociological and legal aspects of the media religion's spectacular growth. But also, "I really wanted to shake up the established church," said William Fore, general secretary for the NCC communications commission and a key organizer of the event. Juxtaposed against the trend of steady decline among Protestant churches, the ascendency of the electronic church poses "one of the most important challenges to mainline Christianity," he said in an interview. He also predicted that religious broadcasting may become the arena for the next theological showdown between liberals and evangelicals or fundamentalists.



David Mainse of 100 Huntley St.

PASTORAL COUNSELLING

"God, give me patience . . . right now!"

Ralph Heynen

In his song of love in I Corinthians 13, Paul extols the power and the beauty of love. It is greater than the speech of men and of angels. Greater than knowledge; even greater than personal sacrifice. But it can never be defined, nor can it be explained in a logical way. So we are given some of the insights into love. In this beautiful poem of love, there is something like a prism that divides light into the various colours of the rainbow — so the unique characteristics of love are presented to us in a number of verses.

One of the expressions used there is "love is patient . . . it is kind . . ." It has been translated by some as "love is long-suffering, or suffers long . . ." Patience, long-suffering, forebearance, whatever word you use, speaks of a quality of the soul that we have to develop, something that we don't have when we come into the world. For some people patience means different things than for others. For some, it is like the picture of Whistler's Mother, sitting in a rocking chair, very quietly. Others think of patience as a quiet listlessness, a state of mind in which we feel very content.

Patience is not just "to endure" something, but it also includes a positive factor. Patience has the quality of hopefulness, the joy that distinguishes it from just taking things as they come. There is a little prayer that we often read: "God, give me patience — right now!" That's a common attitude in the family and in the home. We find it hard to wait; this is part of our modern culture. We've gotten used to so many instant products; such as micro-wave ovens. Mothers with a number of small children will say: I can't wait for my children to grow up. The process of growth and development seems rapid enough when we look back, but when you have the children around, you long for the time that you will have more time for yourself.

At a recent committee meeting in a church, the chairman asserted: "If I don't get some action by this time next week, I'm going to resign." That leader was not very patient. Patience requires that a man work toward a specific goal, instead of saying, "I'm going to quit!" But our age produces much of this sort of thing. There are quitters — people who drop out of an educational program, husbands and wives who give up their marriages and quit. But life requires that we wait for each other.

When you look at patience in the family, you know that the people you live with in the home, the neighborhood, the church, and the community are not always the easiest to live with. They may have annoying habits and our first reaction might be to resent such a person — or at least to resent the things about him that bother us. We may even get angry about it. But the way of love as Paul expresses it is to accept people even though we may not like the way they act or live. This is not easy to do, but it is one of the qualities of love that is extolled in Scripture.

Isn't that also God's attitude toward us? We often wonder why God is so patient, why He is allowing a world like this to continue with the decline of morality, with all of the evils that surround us, with all the dangers that threaten us throughout the world. Yet, God says, be patient. He is patient in working out His will. Jesus worked with His disciples for almost three years. People often disappointed Him. But He kept at it, forever working with them, trying to get them to be more ready to be of service to Him.

As husbands and wives, we're not always too lovable. In fact, we often treat each other in a rather shabby way. But the spirit of love enables us to accept our mates, even when they cause us pain. Patience implies that out of love we are willing to wait, just for the benefit of another. Many areas of living request waiting. Wives must wait for their husbands when supper is ready; husbands often wait for their wives while they get fixed up and put on their faces. People arrange to meet at a certain place, but one party is late and it's interesting to observe a person waiting for another and pacing restlessly back and forth . . . looking at a watch every three minutes. When they meet, the first thing one says, "Well, where have you been?" The other person may say, "Well, can't you wait just a little while for me? Is that expecting too much?"

Patience becomes even more important in some of the bigger issues in the home. We may have to wait to make important decisions. We may have to wait for the response to a letter or an application we have filled out. Or we wait to hear the results of a medical test. Possibly we wait in a hospital while a loved one is being operated on. There are people who drive themselves to such a pace that they cannot possibly wait for one minute for something important to happen. As a result, they get heart attacks or they have ulcers. But here and there in life, we're going to have to learn to wait and to wait with patience.

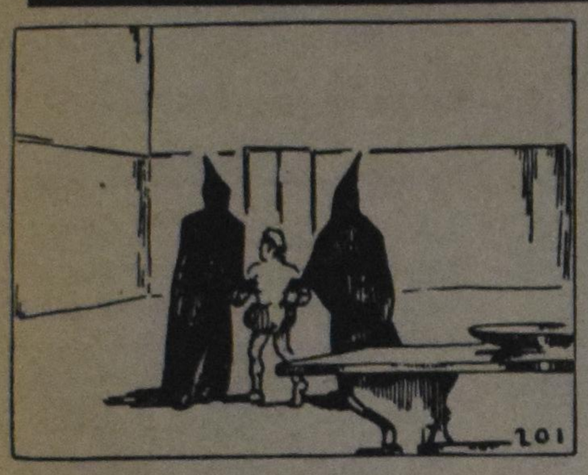
The courage to love also helps us to be ourselves and to allow others in the family to be themselves. There is risk in patience and kindness — the risk that we may be playing a role — but there is also the risk that it will cost us something to be patient, to be kind. We ought to develop these qualities because this is what makes life important and worthwhile. The great things of life don't happen in a hurry. It's not all instant — it takes time. God works out His greatest works through the span of years. We trust that you can do that in your life and that you can find also that degree of patience that will help you to build a strong marriage and a good loving home.

THOUGHT FOR THE WEEK:

I like the symbol of Father Flanagan's Boys Town. He has a picture of a boy carrying a crippled boy on his back and saying: "He ain't heavy, Father, he's my brother." The real answer to our concern for our fellowmen is our relationship to God and our relationship to Christ, because in this way we too can feel that this other person is our brother in Christ.

The Adventures of the Jolly Baker

by W.G. Vandehulst



201. Finally the last bun went into Lou's mouth. Lou gnawed, bit, licked and scratched; his lips, his tongue, and his gums ached. He laid the last bun in front of the two black men to be checked. "All right!"

One picked up Lou's cap from under the table and plopped it on his head. The other took the chewed-over pine cones—all twenty-four of them—and stuffed them into Lou's pockets. Then the men seized him by the shoulders and propelled him out of the door.

They closed the curtains. The show was over. The gleeful onlookers hurried toward the door by which Lou would have to leave.

202. "Here he comes! Here he comes!"

Lou appeared on the high steps. His pockets were bulging. When he saw all those jeering boys and girls and all those laughing grownups, he didn't know how to carry himself. He didn't know whether to laugh or cry. There was no way around them, no place for him to hide; he had to go through the middle of all those mocking people. All his boastfulness was gone; he felt deeply humiliated.

In shame and anger he jumped down the steps and hurled a handful of the pine cones to the ground.

The crowd broke into noisy glee: "Save them, Lou! Save them! Those are the pits. You can grow new ones!"

Flailing with his arms and elbows, he cleared a way through the crowd. Then he broke into a run, and no one saw Lou the rest of the day.

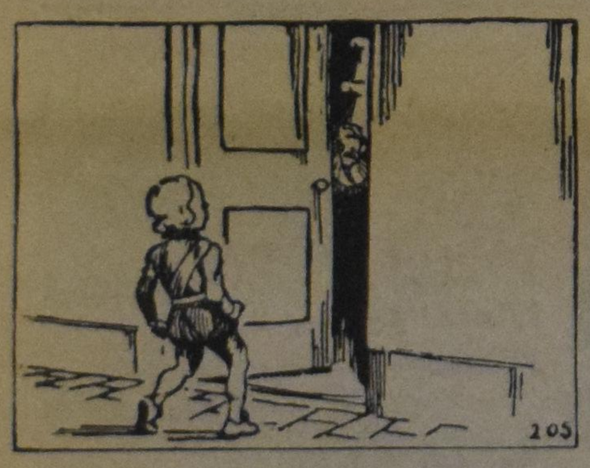
203. Although the fun was over in the inner court of the palace, the celebrations in the city were just beginning. Once in a while a curious onlooker came by to see how Mrs. Bumble was doing among the mountains of beans. She had asked one of the black men for a dustrag so that she could keep the place where she was standing clean and shiny.

Slowly, almost invisibly, but very diligently she waged her war against the mountains of beans. Slowly her little kingdom grew larger. Careful, don't mix them up. Mrs. Bumble forgot time, forgot her husband, forgot the festivities in town. She worked without stopping, and the more she worked the more she enjoyed it.

204. Baker Bumble—he had listened to the bird chorus until his eyelids grew heavy and closed. He had slept. He had eaten and listened and fallen asleep again. Deep in his heart he began to long for midnight when his punishment would be over. But then his restful peace would be over too, and he would have to part with his joyful little bird friends. He walked along the cages, lifting the cloths one by one and talking to the birds.

A shame that those friendly little creatures had to spend their lives in cages. He opened one little door. Oh-oh, the siskin flitted out, fluttered here then there; Baker Bumble couldn't catch it.

That evening after he dozed off again, the siskin perched on his knee. But Baker Bumble didn't see or feel it.



205. The Supreme Royal Chef—he had a bad day. He couldn't bear it that instead of being punished, Baker Bumble was enjoying himself today, even eating the best food from the royal kitchen.

The Supreme Royal Chef snapped at everybody. He had lost his war against Baker Bumble, but one day he would get even with that flukey fatso.

He stayed in a bad mood all day, yelling at his underlings and burning the soup. While he was making new soup, the little prince came skipping by and asked him, "Do you have any more raisin buns left?" The chef became so angry, he slammed the door right in the little prince's face. Lucky for him no one saw it.

206. The Commander-in-chief—he had an even worse day than the chef. What ridiculous punishments! They should have been hung—the baker and his shrewish wife—but now Bumble was being treated like a prince.

In the parade the Commander rode in the carriage in front of the one that carried the two kings. But his legs were so sore from his fall into the stairwell that he moaned the entire time. When he stood at attention as the two kings climbed out of their carriage, his bad knee kept buckling.

Later when the Commander-in-chief was walking through the palace garden, he grew so angry that he took out his sabre and lopped off a large sunflower, pretending it was Baker Bumble's head.

207. The little prince—he was still too young to take part in the festivities. He went for a ride on Nora in the palace garden. Peter trusted him on the pony all by himself. Boy and pony knew each other well; the animal seemed to know that the little boy loved him and it was very well-behaved. Peter walked along behind to keep an eye on them.

The little prince clucked his tongue just like a knight, and the willing pony pranced around the yard, up one path and down another.

Suddenly, shocked, the little prince pulled back on the reins without realizing it himself. What had frightened him so? At the end of the path near the fountain with the stone frogs, glittering in the sun, stood . . . .

208. The prince's eyes widened in fright. Tugging roughly on the reins, he quickly turned the pony. "Giddyap! Giddyap!" urged the little prince, and the pony galloped back to Peter. Seeing that something was wrong, he came running to meet them.

The prince threw his arms about Peter's neck, "Oh, Peter, it's that . . . that—"

"It's all right, your highness. I'm here, and I'll keep you safe. It's—"

"Yes, but it's the strange king, the grouch!"

"Oh, he won't hurt you. Don't worry."

"Yes, but he's also the nice man I played with yesterday; and then I told him that the strange king was a grouch, and he thought so too. How can that be?"

Peter began to answer, but suddenly he stopped, because . . . .

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TRADITIONAL FAMILY BAKING

Calvin College trustees approve new courses, higher tuition

The Board of Trustees of Calvin College and Seminary met in Grand Rapids, Michigan, on February 4, and days following.

In his own inimitable way our (Canadian!) president, the Rev. Louis Tamminga of Willowdale, opened the sessions with a fitting reminder that these, our cherished educational institutions, stand at the threshold of another decade in the guiding hands of the Lord of history. What the eighties will bring appears foreboding in many ways, also for Christian higher education. But we go on in confidence and trust that God will lead us.

A primary concern of the Board of Trustees is that the teaching at Calvin reflect excellence as well as obedience to the Scriptures. Since trustees come from all over North America, it is vital that good communication is established with the faculty. We were delighted, this time, to experience a poetry reading by Dr. Stanley Wiersma.

At a board-faculty conference, Dr. Henry Beversluis delivered a report of the state of Christian education today, based on a recent tour he made through the U.S. and Canada; a panel made up of members of board and faculty led a fruitful discussion; through it all, we were challenged to return once more to the deepest roots of our Reformed Christian view of life as it relates to the entire scene of education.

Also, Dr. Edwin VanKley and Dr. David Diephouse of the history department shared with us how our confessional vision is taken seriously in the researching and teaching of history. Such a presentation by one of the college departments is now an annual feature.

It may be of interest to students that the Board approved a new concentration (major) in computer science as well as a new combined concentration in economics and mathematics. In addition, the details of a new Master of Arts in Christian Studies were approved. This program is designed to provide a Christian perspective on the areas of human experience studied in the various disciplines. It is especially valuable for students who have completed a Bachelor's degree education at public universities and wish to spend a year coming to terms with the meaning of our Christian faith in their specific field. If you are eligible and interested, I would urge you to consider this program and seek further information from the college registrar.

The Board approved efforts to recruit minority faculty for the college. At the present time we are blessed with a sizeable enrolment of students with minority backgrounds. We would like to attract many more.

After a favourable interview in each case, the following members of the college faculty were granted tenure: Dr. Wayne Joosse (Professor of Psychology), Dr. James Timmer (Professor of Physical Education), and Dr. Robert Albers (Professor of Chemistry). Several others were granted reappointments, among them, Dr. Henry VanderGoot (Religion and Theology), Dr. Mary VanderGoot (Psychology), and Dr. Uko Zylstra (Biology).

Seminary

Calvin Seminary experienced the traumatic loss of the services of Dr. Ford Lewis Battles, who passed away on November 22, 1979. Dr. Battles was an internationally known Latin scholar, church historian, and expert on John Calvin's life and thought. He was a visiting professor at the seminary, served the college community in a variety of ways, and gave of himself to other denominational agencies such as the Psalter Hymnal Revision Committee. We very much regret that this dedicated servant of the Lord could not enrich us further. Be we are thankful to God for what he could be, also among us.

Dr. Theodore Minnema, Professor of Moral and Philosophical Theology, was reappointed for two years. Rev. Robert DeVries was also reappointed, for three years, to the position of Coordinator of Field Education. Many of our churches may be aware of the importance of this position. Field education is becoming a vital part of training for the ministry; in fact, it is evolving into a much more specialized area at most theological seminaries, an area which requires competent leadership. Since churches are very much involved in the supervision of seminary interns and summer students, it is also important that the coodinator should have close contact with the pastoral ministry. Recognizing these two concerns, the Board approved an arrangement whereby the Coordinator of Field Education can serve for a total of nine (rather than the present five) years.

From time to time, concern is expressed that graduates of the seminary do not have an adequate knowledge of church music. Although an elective course is offered, it is felt that required training in this area might develop the sensitivity of our ministers in that area. The Board took several steps to ensure that instruction in church music will be more effective in the future.

With a good deal of reluctance, the Board adopted an increase in tuition for the 1980-81 academic year. For Canadian students, the increase amounts to $280, for an annual tuition fee of somewhere between $2,340 and $2,500, depending on distance from the college. Room and board fees were also raised, from $1,380 to $1,520 for the year. If you are seriously considering studying at Calvin, don't let these hefty sums discourage you. Financial aid is available, especially for those in need. In fact, Canadian students receive special benefits, such as a discount in exchange rates and preferred treatment in the securing of part-time on-campus jobs. Seminary students will also be asked to pay higher fees. A full-time M.Div. student preparing for ministry in our churches can expect to pay a tuition of $1,530 for the year 1980-81. Classical student fund committees are urged to take note of this necessary increase.

As trustees we are grateful for a dedicated faculty and adminstration. We take heart that students continue to come, willing to be led into a greater maturity of Christian discipleship. We commend Calvin College and Seminary to all of you for your continued prayer and support.

The Board of Trustees is scheduled to meet again on May 19 and days following.

Rev. H. DeMoor, Jr.
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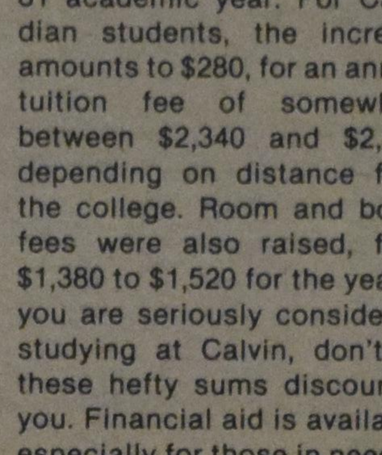
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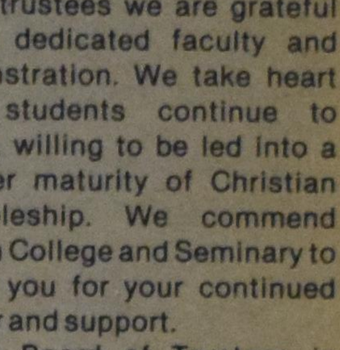
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Missionary in Africa called man in middle

WASHINGTON (EP) — Missionaries are caught in the middle in serving the peoples of Africa, and that's exactly the sort of Christian predicament they should be in, says Rev. John J. Braun.

Father Braun is the U.S. provincial of the Missionaries of Africa, the order better known — because of their white clothing — as the White Fathers. He explains that "the missionary is a man in the middle, not only as a teacher, but also because he is an international person. He is not a member of one tribe, but is able to serve all. Precisely because he does not belong to a local tribe or political faction, people are willing to confide in him."

It is this role of confidant — a new role — that poses the biggest challenge and the biggest danger, both for missionaries and the people, Father Braun says. Some of the men working in the missions have gotten closer to individual African families then they did in the past: "Some family members now regard the missionary as an uncle," the provincial explains. "Real friendships have been formed, and as these continue to grow, the missionary becomes more involved. This can cause difficulties because when the young people start standing up for their faith and for justice, the missionary is going to be implicated with them."

Father Braun, who spent 11 years in missionary work in Malawi, has just returned from a visit to that country and to Tanzania and Zambia. The missionary is now facing a choice, the White Father adds: should he stand up for justice now and get thrown out of the country immediately or go on working to train the local people, knowing that when they protest injustices he will probably be deported. His order has chosen to continue forming the youth as long as possible, he explains.

Christian churches termed 'healthy' in Vietnam

SILVER SPRING, Md. (EP) — A Methodist bishop who visited both Cambodia and Vietnam in October to assess and promote interfaith relief efforts says Christianity appears to be healthy among the Vietnamese young people.

In reports to the United Methodist Committee on Relief about his trip, Bishop Wayne K. Clymer of the denomination's Minnesota Conference told of attending two masses at the Catholic cathedral and one morning service at a Protestant church in Ho Chi Minh City, formerly Saigon. All the services were well attended by "young adults and youth," Bishop Clymer said, and "there was no indication of fear or of stigma with respect to church-going."

The bishop contrasted the religious and political situations in the two war-torn countries. While Vietnam has deep Christian roots and a Christian population of 5 million people, "In Cambodia, there is virtually no Christian presence — there might be 600 Christians," Bishop Clymer said.

Refugees resettled

Through the Christian Reformed Churches, the Christian Reformed World Relief Committee has resettled over 3,000 refugees. Of these, 2,500 have been placed in Canadian churches where 80% of the churches are involved in refugee resettlement. In the U.S., the resettlement process is slower. There are 62 churches waiting for families at present.

CRWRC has been involved in the Indo-China problem through fund-raising for food shipments to Cambodia as well as through resettlement programs.

The Christian Reformed World Relief Committee is the relief and development arm of the Christian Reformed Church. Its international headquarters is in Grand Rapids, and its programs extend to projects in Central America, Africa, Asia as well as North America.

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Concern for individual in Bangladesh

by Peter Vander Meulen

First in a series of articles written by World Relief staff in Bangladesh.

People. Not persons, but people wherever one turns. You can seldom pick out an individual face. You stumble and grope through an endless forest of people. That's how it feels in Bangladesh. The individual fades into the crowd — one person in 85 million. One thousand, five hundred and eleven for every square mile of space. How do you imagine that? Take the entire population of the world, put them in the U.S., and we would still be less crowded than Bangladesh is today. But the face glimpsed in the crowd is a person. An image of God. As important to Him as you or I. It's so easy to make the crowd a part of the landscape.

Bangladesh is a land of people, water and villages. Eighty-five million people, 15 thousand miles of rivers and canals and 68 thousand villages — in a country the size of Illinois. It's a land of rural poverty. Eighty-five percent of the people are engaged in agricultural activities, 57% own no farm land, 75% are below the poverty line, and the per-capita calory intake is roughly 1,900 calories per day against a normal requirement of 2,300. It is not surprising that life expectancy is only 49 years. The population grows by over 2.5% a year. Per capita income is equivalent to $90 U.S. per year and falling in real terms. Although Bangladesh depends on the rural area and farm products for more than 60% of the national income, fishing and industries must play a larger role. Unfortunately at present, fish production is not keeping pace with population and the amount of available protein from fish is actually dropping. Industrial production is just now reaching the levels of ten years ago — before the war of independence and cyclone years.

The statistics are grim; confronting the reality of persons struggling each day to survive is even more grim.

The land itself can be beautiful but slightly monotonous for those of us used to rolling hills or mountains. Primarily flat, during the rainy season, it is green with rice and jute as far as one can see. Clumps of trees, bananas and bamboo dot the country-side and mark the villages. It's rare to find a mile of road without at least several rickshaws, cowcarts and groups of pedestrians carrying bundles on bamboo yokes.

Rice is the primary crop and many farmers grow two crops a year. Jute is an important cash crop since raw jute and its rope and burlap products account for 70% of the country's foreign trade. Jute must be soaked in water until it begins to rot in order to release the fibre from the stalk and during this season, a very distinctive odor permeates the country-side. Jute production and processing is a very labor-intensive undertaking.

In addtion to oil seeds, lentils, potatoes and vegetables, wheat is grown extensively during the dry winter months. Wheat holds much promise in helping to feed the country in the future. Vegetable cultivation is also on the rise. One of the most popular vegetables, grown and eaten here for centuries, is familiar to the North American farmer — Red Pig Weed. North Americans spend millions to rid our fields of it; here we try to increase its yields. Cooked and eaten like spinach, it is tasty and extremely nutritious.

Cultivation methods have been unchanged for almost a thousand years. Plowing is by oxen and a short, pointed, wooden plough. All other farm operations are done by hand — including irrigation by swing-bucket or trough. The average size of a Bangladeshi farm is less than 2.3 acres — not much from which to sustain a family averaging 6 members.

The Bangladeshi is descended from a mixture of peoples. Dravidians from Western India, Aryans from the North, Mongolians, Burmese, Turks, Abyssinians and Arab Muslims. In the main, he is short, very dark and slim, showing the cultural characteristics of the ancient Dravidian races who settled here when most of Bangladesh was wild and untamed swamp and jungle.

Before the British period, Bengal was considered a highly cultured area. Poets and philosophers were esteemed and patronized; universities flourished. Exquisite textiles were hand-woven and other arts and crafts were practised extensively. There is little left to remind one of that age.

In 1947, at the time of Indian independence, what is now Bangladesh, became East Pakistan. There was some local autonomy but West Pakistan, the seat of national government, was repeatedly accused of neglecting and exploiting the much poorer and less developed East. In 1971, the situation boiled over into war. India intervened, the West Pakistan army was defeated and independence was declared on December 16, 1971. Until recently, the political situation has not been stable. Sheik Mujibur Rahman and his Awami League Party ruled until 1976 when a military coup resulted in his death and General Ziaur Rahman took office. General Zia Rahman was elected President in 1978, while remaining Commander-in-Chief of the Armed Forces. President Zia has survived several coup attempts and has gradually nudged the country toward democracy. Martial law was lifted in 1979, Parliamentary elections were held, and Bangladesh now has an infant, but functioning, multi-party Parliament.

If war and political turmoil have caused suffering and thrown up road-blocks on the road to development, natural disasters have caused even more. From 1960 to the present, Bangladesh has suffered no less than seven serious cyclones and floods. It is estimated that nearly 500,000 persons lost their lives as a direct result of these disasters.

Today, although there have been several good years, Bangladesh finds itself 2.5 million tons short of food. The international community and private agencies are responding. During 1977-78, 1.2 billion dollars of food aid, grants and loans were promised. Over 800 million were actually spent. Approximately 155 non-governmental agencies operate in Bangladesh. CRWRC is one of them.

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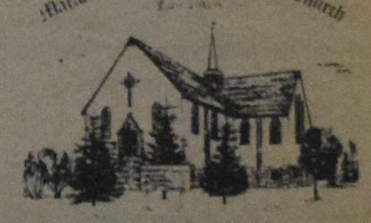

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Hough replaces Lont as new YCF director

The Young Calvinist Federation, a division of United Calvinist Youth, has a new director. Robert S. Hough (pronounced Howe) was appointed director by the federation board at its meetings which concluded on February 29.

Mr. Hough replaces Rev. James Lont who has been director since 1962.

Mr. Hough, 42, was born in Newton, N.J. and worked as a carpenter, later joining the Army before entering Calvin College and Seminary. He has a Ph.D. degree in church education and has served as director of education and evangelism with the Bethany Christian Reformed Church in Muskegon, Mich.

Mr. Hough says he sees his new task as federation director as "a trainer of leaders." He began his work on March 3.

Rev. Lont left his director's chair on February 29, after providing leadership to youth groups throughout the United States and Canada for 18 years. His responsibilities included the editorship of *Insight* magazine, formerly known as The Young Calvinist which provided informative and thought-provoking articles designed for the young reader.

Rev. Lont will spend the next few months in Europe, pursuing his Masters of Theology degree. He will be eligible for call by the fall.

The federation board also last week, dealt with more routine business concerning the operation of the youth ministry. The board decided to accept Canadian dollars at par for all materials and magazines which are provided for the youth groups as well as for the annual conventions which are held in various parts of the U.S. and Canada.

A YCF spokesman said that Canadian young people will not be penalized for the difference in exchange rates when they purchase materials or subscribe to the magazines. In addition to *Insight*, the federation also puts out magazines for youth leaders and for members of the armed service in the U.S.

The board also approved the location of the 1982 Young Calvinist convention. Five invitations were received and the board accepted the Trillium League invitation to host the convention in Guelph, Ont. The convention in 1981 will be held in Wolfville, N.S. This will be the first time in the history of the federation that Canada will host the convention for two consecutive years.

The Young Calvinist Federation, along with the Calvinist Cadet Corps and the Calvinettes, make up United Calvinist Youth. All three organizations, housed in facilities at 1333 Alger St., in Grand Rapids, Mich, are completely funded by the various groups which they represent.

Thousands of young people across Canada and the United States take part in annual fund-raising campaigns to pay for their own projects in their churches and leagues as well as to cover the costs of the work of the federation staff in Grand Rapids.

Social action transcends party politics

JACKSON, Miss (EP) — At a time when Christian activism is on the rise, Evangelicals for Social Action might be mistakenly lumped with several new parachurch organizations espousing conservative politics. ESA, however, is carving out a unique role for itself: "The preaching and practice of Biblical justice," according to its national coordinator, Marc Hoffman-Beals. This commitment, he said, "transcends any party or ideology."

Mr. Hoffman-Beals was in Jackson recently for the organizational meeting of an ESA chapter here. In an interview, he defined Biblical justice as "restoring people to right relationships to God and each other in every area of life . . . bringing God's principles to bear on every dimension of life."

"ESA is not out to replace or compete with the church," he continued, "but to call the church to be involved in Biblical justice." The 1973 Chicago Declaration of Evangelical Social Concern spurred ESA's formation. An annual workshop on justice was its only sign of life until early 1978, when a 45-member board of directors of evangelical leaders was created. That September, an ESA office was opened in Philadelphia and, last September, Mr. Hoffman-Beals, a former Youth for Christ staff member in Portland, Ore., was hired to succeed the first national coordinator, Todd Putney.

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Writers required for "ethnic" publication

Calvinist Contact is one of Canada's 150 "ethnic" or foreign language papers. Although only a section of its make-up appears in the language of the "old country," as it does in most of the other 149 papers, many subscribers still cherish the Dutch part of *Calvinist Contact*. How many? We have not asked each of our 10,500 subscribers, nor have we consulted Gallup for a poll. But readily available circulation figures of Dutch ethnic papers in Canada will make that point. The approximate total circulation of 39,000 of the *Duca Post* (Toronto), *Hollandia News* (Chatham), *De Hollandse Courant* (B.C.), *De Nederlandse Courant* (Ontario), *The Windmill Herald* (Alberta, B.C.), and *Calvinist Contact* (Canada), indicates that Dutch, as one of Canada's major ethnic languages, still holds interest for many Dutch-Canadians.

In this light, we wish to improve the Dutch-language content of our paper, and, therefore request the help of informed Dutch-Canadians in our circles by way of commitment to contribute articles in specific interest areas for the C.C. audience on a regular monthly basis. A small renumeration is offered for regular writers.

To improve our services, we need your assistance. May we hear from you in the near future?

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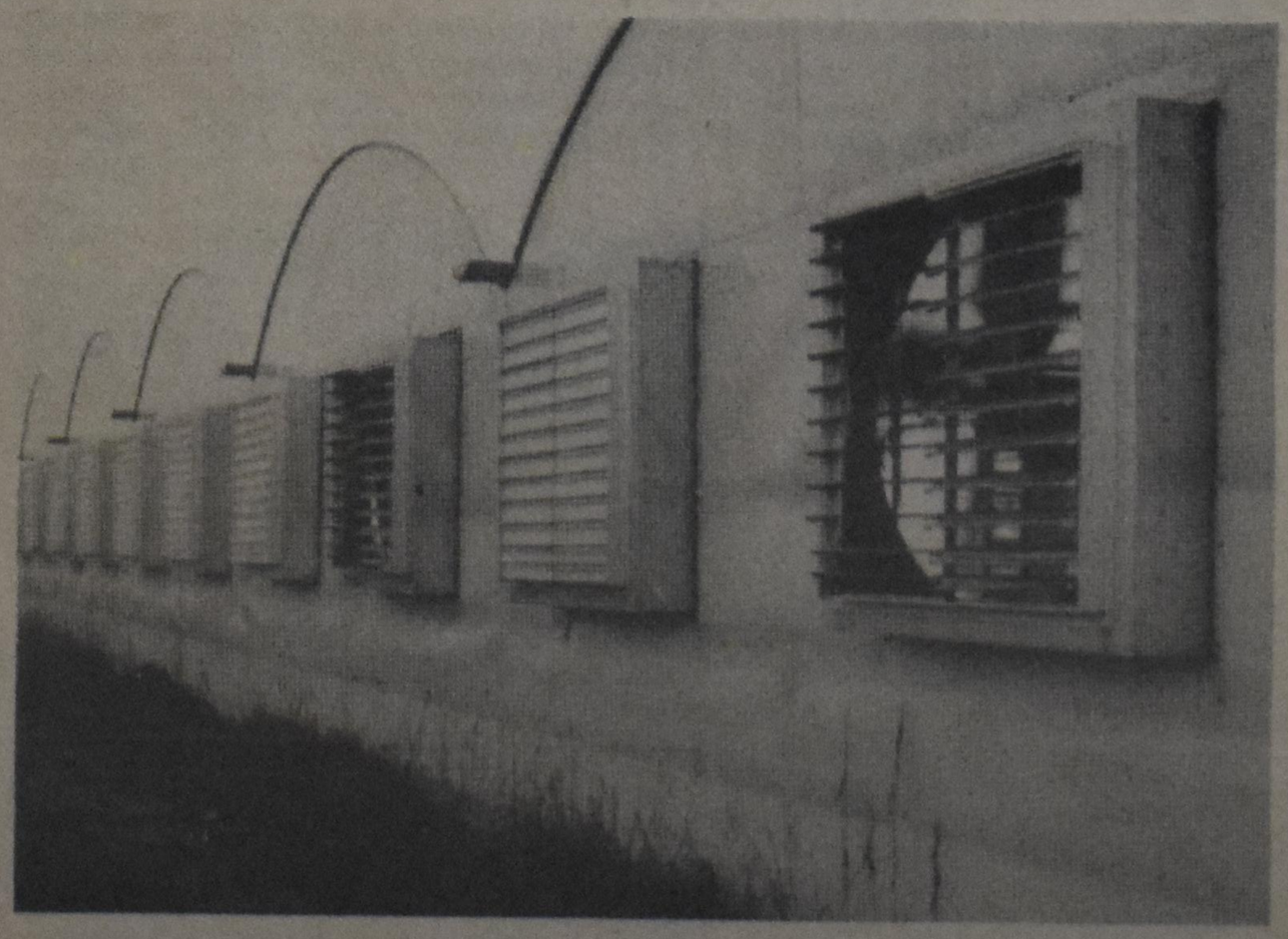

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Will the Dutch disappear? (cont'd from page 1)

hometown newspaper in Groningen between 1929 and 1936.

The letters speak of the devastating depression that caused many westerners, especially immigrants, to turn into social democrats and embrace a new political idealism. Boekelman called the Abersons unusual immigrants who strongly identified with other immigrants, especially those from Eastern Europe. At the same time, they clung to some typical Dutch customs, especially the celebration of Easter Monday, Sinterklaas and a "holy" non-commercial Christmas.

Herbert Brinks, Calvin College said in his presentation that when a religious community dies, individual identity also disappears. So the community goes, the individual goes! Quoting extensively from letters sent by immigrants to their relatives "back home," Brinks talked about the central role that the religious community played in the life of immigrants, an enriching experience centered around worship, the local congregation, parochial language schools and the sabbath ritual (seeing each other each Sunday). Immigrant letters often described church leaders and evaluated their orthodoxy. Frequent mention was made of their

U. of T. President, James M. Ham (left) talking with the Netherlands Emigration Attache, Mr. F. Jensma (centre), and the Netherlands Ambassador, Mr. P.W. Jalink, (right).

new "classless" community; "People sit wherever they wish to sit in church here."

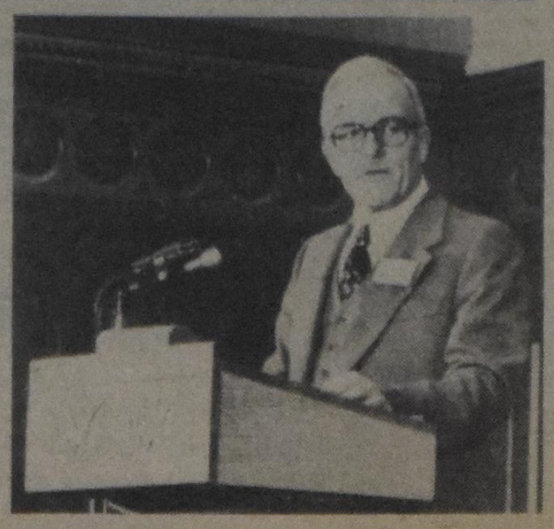
Jan W. Schulte Nordholt, University of Leiden shared historical insights about the life of Francois Adriaan van der Kamp, a Dutch clergyman with a Reformed background who had joined the Mennonite church, a political activist who displayed a great deal of enthusiasm for whatever cause he fought. A supporter of the pro-France Patriot Party in The Netherlands during the revolutionary 1780's, he was imprisoned for some time and decided to immigrate to the U.S. shortly after his release. The Dutch radical became a close friend of John Quincy Adams, the 6th U.S. president and professor Schulte Nordholt proceeded to explain how the radical Dutch liberal became a political conservative in the U.S.

It wasn't easy

The lectures were interrupted on Friday evening by a reception hosted by the Netherlands Emigration Representatives in Canada, but more important to the conferees was the showing of the film *It Wasn't Easy*, a documentary about Dutch immigrants in Canada. The film showed three generations of immigrant: a Prairie settler of the 1920's, a post-war immigrant family in southwestern Ontario, and a young couple from Rotterdam that recently settled in Toronto.

The contrast in experiences and in lifestyle was remarkable. The film was warm and personal and I could especially identify with the family that settled in rural Ontario around 1950, the year our family moved. Nico Krama, the director, was assisted in his historical research by Herman Ganzevoort of Calgary, who is also featured in this film. A fine documentary that C.C. readers should enjoy.

Grant Cassidy, McMaster University conducted a fascinating study on Dutch Canadians in Toronto. It was Mr. Cassidy who raised the question of the disappearing Dutch that became the title of this report. Cassidy's presentation drew considerable laughter, because we recognized the types of



Host: Jan C. Stryland, President CAANS, Toronto Chapter.

immigrants he interviewed, and maybe, just maybe, because at times we felt somewhat uncomfortable with the answers given by fellow Dutch-Canadians. The questions were basic:

Who is important in Canada?

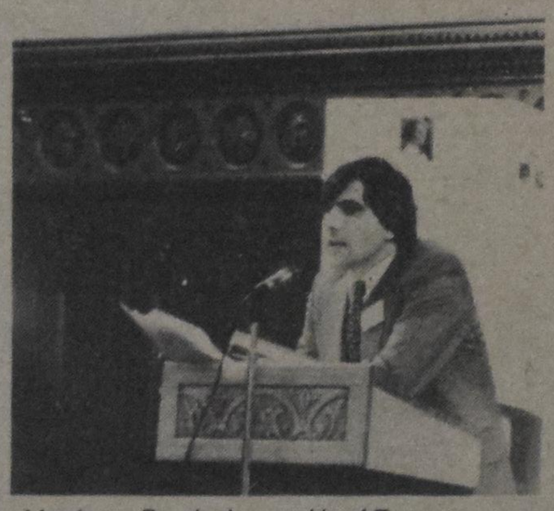
Answer: "Third or fourth generation Anglo-Saxons."

Are you both Dutch and Canadian?

Answer: "We're sort of in-between."

Do you still speak Dutch?

Answer: "The only time we speak Dutch is when we're mad!"



Marinus Boekelman, U. of T.

When asked about their children, few expected they would think of themselves as Dutch, although many agreed that their own generation would never be 100% Canadian.

Those who felt totally Canadian were very assertive. They had accomplished much in their new country, expressed strong feelings and in general did not invite further discussion on the subject. And still, there often seemed to be a contradiction between their own perception (Canadian) and their actual experience which included many Dutch elements, traditions and values.

Among those interviewed, were some who felt quiet superior to other immigrant groups who cling to their old ways, about whom Mr. Cassidy made the remark that some consider themselves to be "honorary Anglo-Saxons."

At the opposite end of the scale, came the statement from a 33-year old man who came to Canada at age 9 and had married a "Canadian" wife, "I still got Dutch values, that's why I'm still Dutch."

Herman Ganzevoort, University of Calgary talked a great deal about the pain of the immigration experience. Pain caused by hardship and loneliness, but also because of false expectancies and the ruthless recruiting methods of immigration agents he called "sharks in wooden shoes." In the 1920's, Canadian agents scoured the streets of London, Glasgow and Amsterdam for "preferred, northern European" settlers. Official propaganda included vivid descriptions of golden wheatfields, luscious orchards, 160-acre homesteads and crisp champagne air.

Among the agents Ganzevoort described were a CPR agent, Van Ark, who, Bible in hand and a copy of *de Standaard* conspicuously in a coat pocket would recruit outside of Gereformeerde kerken in The Netherlands. A notorious lady, nicknamed "Dutch Annie" was instrumental in luring a number of young men to a proposed Dutch colony on Graham Island in British Columbia.

Realizing that many immigrants were victimized by unscrupulous agents, a Dutch emigration agency used all its resources to do battle. The story is

Part of large turnout at the conference.

involved enough to fill a book, which is precisely what Mr. Ganzevoort has been working on during the past years.

Michiel S. Horn, York University talked about the first post-Second World War Dutch immigrants to Canada, the two thousand war brides who married Canadian service personnel, serving in The Netherlands. According to one war bride who was present, the Canadians looked "delicious" compared to the Dutch males who were underfed, war-weary and pale from long periods spent in hiding.

Horn faced the dilema of many historians who rely heavily on statistics and draw "average" conclusions. He was challenged by three former war brides for presenting a somewhat one-sided picture of "lower-class city girls who fraternized with occupation forces without the moral restraints found in the more rural parts of The Netherlands." An officer amplified what he found in Dutch homes, "a rich value system that I wanted to take home with me." He, too, married a Dutch girl.

Three additional papers dealing with the American experience were also presented, and will be the subject of a separate article that should be of special interest to C.C. readers since each dealt with predominantly Calvinist settlements.

A rich experience

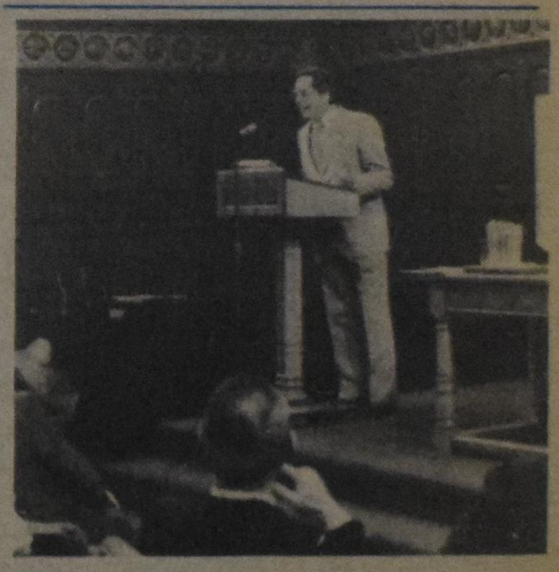
The Toronto conference was a good experience for those who took a couple of days to look at themselves. Many who were there were immigrants of the last 35 years, who perhaps for the first

Michiel Horn, York University, and Herman Ganzevoort, University of Calgary.

time, were able to look beyond their own community, or wider religious community at the broader picture of the Dutch experience in North America. Many came to North America expecting that, other than learning a new language, their lives would not be altered a great deal by immigration. The truth is that we have been molded by our new environment much more than we are willing to admit. This was made especially clear in my conversations with several Dutch government people who were at the conference, and during a delightful trip home with two representatives of Wereldcontact. Whatever Dutch we have retained, dates back to the year of our immigration. Our concept of Dutch culture, the language we use, the experiences we recall, even the jokes we tell and the songs we sing are 15, 20 or 25 years old. Consciously or unconsciously, we have chosen not to keep up with things Dutch . . . at least most of us. We are so busy becoming part of the Canadian (and American) meltingpot that there simply is no time left to stay abreast of events in the worldwide Dutch community. It is therefore not surprising that one of the speakers predicted that, if the Dutch-Canadian experience were to be used as a measuring stick, Canada's multicultural dream can only be short-lived.

According to this same speaker, three institutions may save Dutch culture in Canada: alternate schooling, a strong ethnic press, and above all, the Dutch concept of „gezin."

The Dutch need not disappear in Canadian society. We should strengthen our ties with The Netherlands, appre-



"I married a war bride!"

ciate its history, literature, cultural achievements and its national characteristics. We need to document our recent immigration history. We ought to take pride in outstanding contributions by fellow Dutch-Canadians, and help to give birth to Dutch-Canadian literature and other forms of artistic expression.

If we do this we, and the country we've learned to love, will be much richer.

Unity of the Lord is evident

by Irwin De Vries
C.C. Western correspondent

Rev. John Groen already seems at ease in his new surroundings. Sitting at his kitchen table, peeling an apple, occasionally looking up and out the window, across the lot to the cedar and fir trees that rise into the cool grey sky, he talks in relaxed and open tones. He looks comfortable in his bulky sweater. Mrs. Nel Groen sits to his right, also speaking occasionally. Both people exude warmth.

The Groens have lived in B.C. for several weeks now. They moved from Burlington, Ont., to Burnaby after Rev. Groen accepted a call to be pastor of the Burnaby Christian Reformed congregation. Burnaby had been without a pastor since Rev. Dick Pierik left to head the student ministry at the University of Toronto.

"When you begin to work with other churches," Rev. Groen is saying, "you quickly find out that we band together. We work for the same Lord." He is describing some of his ideas about church involvement with other churches and denominations. "We enrich each other. We must not be scared of other traditions." He pauses to munch on his last section of apple.

"Still, I appreciate my tradition," he says emphatically. "Love shown by Dutch people is acceptable to any nationality." He has noted a seeming ethnic variety in his new church.

Rev. Groen — Pastor John, as he is known to the Burnaby congregation — and his family have in the past, lived in Wallaceburg, Ont., Kentville, N.S., and Owen Sound, Ont. They also spent time with the Foreign Missions Board in Mexico. Rev. Groen has studied at Calvin College and Seminary, and at the Free University in Amsterdam. They have two children. Pauline studies at Langara College and James is a high school student.

Rev. Groen has a special interest in church outreach. "As a church, you can promote life renewal around you . . . Church is most useful when outer-directed," he says. "And yet, it's not just evangelism, it's a helping hand." Mrs. Groen nods in agreement. Later, she speaks about this kind of involvement: "Working with refugees has brought people closer together."

Rev. Groen's move from Ontario entailed, among other things, getting several thousand pounds of furniture past the Great Lakes, across the Prairies, over and between the Rockies, and along the muddy Fraser to the quiet slopes of Burnaby. This mission was accomplished with a truck by two members of the Burnaby church.

But now Rev. Groen is tapping the table with his hand and describing how he and his family feel about moving to B.C. It is too early in their stay here to say too much, and he is careful not to generalize. He speaks only what he knows.

But John and Nel already seem to know a great deal, even though their life here is just beginning: they have a home here, on the West coast and among its people.

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Christian farmers disappointed

The Executive Board of the Christian Farmers Federation of Ontario expressed disappointment at the Honourable Lorne Henderson's lack of support for food land after a two-hour meeting with the Minister of Agriculture and Food.

"We want planning for agriculture and for people that stay in farming" said John Sikma, CFFO President from Newcastle, Ont. "We are very disappointed that the Minister's first priority is for those quitting farming. Where I live we feel the urban shadow. We need planning for people staying in farming."

The CFFO executive presented a brief adopted by CFFO's 16 locals. The brief argues that every scrap of food land in Ontario must be kept available for food production The CFFO is willing to give up the so called 'farmers right' to a retirement lot now in many official plans.

"We do not need a special status that is different from other citizens," argues the statement. "All severances should be made on the basis of good planning; not on the basis of who or what kind of resident owns the property."

We are losing control of our rural communities" said William Van Huizen, CFFO Vice-President, from the Niagara Peninsula. "We need a provincial policy for food land if farmers are to be free to grow the food the cities need."

The Christian farmers endorsed the Minister's plans to prepare legislation that will require all foreign owners of food land to register. According to Elbert van Donkersgoed, executive director of the Federation, the Minister was urged to expand the registration to non-family farm ownership of food land.

"We encouraged the Minister to continue his efforts to get more chicken quota for Ontario," said Mr. Van Huizen.

"We were encouraged that the Minister shared some of our concerns about possible high values for dairy quotas," said Jack Vanderkooy, a CFFO dairy committee chairman from the Haldimand-Norfolk Region. "We urged the Minister to fulfill an earlier commitment to solve the problems of pullet growers by implementing some graduated program that will allow pullet growers to be equal partners with egg producers," said Elbert van Donkersgoed.

The Federation indicated that they will seek an opportunity to present their brief to the opposition parties.

World Lutheranism total near 70 million

GENEVA (EP) — Membership in Lutheran churches around the world continues to stay near the 70 million mark, according to a survey just completed here by the Lutheran World Federation's Information Bureau.

The statistics, based on data supplied by the churches, show that there are 69,560,244 baptized members in Lutheran congregations. The total reflects a global trend in gradual membership slippage among many major Christian groupings. The figure reported for world Lutheranism last year was about 70.5 million members.

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Christian consultation examines simple life-style

LONDON (EP) — Christian leaders from industrialized Western countries and the Third World will gather here in March for a consultation regarding the simple life-style. Most view the issues as a priority concern for Christians everywhere during the decade. The International Consultation on Simple Life-style will meet in the High Leigh Conference Centre near London from March 17 to 21. Co-sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization, the gathering will be held immediately prior to seventh general assembly of the World Evangelical Fellowship.

Dr. Ronald J. Sider, one of the co-ordinators of the consultation, says the gathering will focus the attention of the church at large on the issue. "For too long the church has unquestioningly mirrored the values of the affluent culture in which it found itself," says Sider, who is professor of theology at Eastern Baptist Theological Seminary in Philadelphia.

Responding to the criticism that an issue such as the simple life-style is no concern of the church which should concentrate on spiritual matters, Dr. Horace L. Fenton, the other co-ordinator, points out that the Lausanne Covenant, that emerged from that international gathering in Switzerland, states: "We cannot hope to attain this goal (world evangelization) without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously both to relief and evangelism.

Four Baptists arrested in USSR

WHEATON, Ill. (EP) — Four arrests connected with the seizure of a printing press operated by the unregistered Baptists in the USSR were confirmed by Georgi Vins, exiled last April to the U.S. and a member of the unregistered Baptist, Council of Churches of Evangelical Christians-Baptists (CCECB), this week. Three women and one man were arrested on January 19, as authorities seized the secret printing press of the "Khristianin" (Christian) Press in the Ukrainian village of Stary Kadaki. The press had reportedly published 500 thousand religious books in the past ten years.

Keston college had originally received the report in a telephone interview with the wife of Christian Committee for the Defence of Believers' Rights member, Viktor Kapitanchuk, on February 4. Also, on the same day, two Baptist leaders from the unregistered church in Krupski, Ukraine, were arrested. It is not clear whether they were arrested in connection with the discovery of the press.

Another unregistered leader, Mikhail Ivanovich Khorev was arrested in Leningrad on January 28. His arrest was preceded by several house searches in Kishinev Moldavia (his home city) and Leningrad. This is the third arrest for 48-year-old Khorev, a member of the Council of Churches, the directing body of unregistered Baptists in the USSR.

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Wat is een verbond?

Het Oude Testament is geschreven in de Hebreeuwse taal. En het woord dat in het Nederlands door verbond vertaald wordt is afgeleid van een werkwoord ‚snijden'. Als er een verbond gesloten werd werden er enkele dieren gehalveerd, in stukken gesneden. Die helften werden tegenover elkaar op de grond gelegd, en wel zo dat het bloed van beide kanten naar de ruimte stroomde die er was tussen de stukken vlees, zodat er als het ware een straat van bloed ontstond. Zij, die het verbond met elkaar aangingen, moesten dan door die bloedstraat lopen.

Die bloedige ceremonie symbolizeerde een dreiging van de straf die een ontrouwe bondgenoot zou ondergaan. We weten dat uit de Bijbel. In Jeremia 34 zegt de Here: Ik zal de mannen die mijn verbond hebben overtreden, die de bepalingen van de verbintenis welke zij voor mijn aangezicht gesloten hadden, niet hebben gestand gedaan, maken als het kalf dat zij in tweeen deelden, en tussen welks stukken zij doorgingen. In Genesis 15 wordt deze ceremonie met een enkele wijziging ook beschreven. Als Abram voor de zoveelste maal zijn geloof in de Here openbaarde werd het hem toegerekend als gerechtigheid.

Dan zegt de Here tot Abram: Ik ben de Here die u uit Ur der Chaldeeen heb geleid om u dit land in bezit te geven. En Abram zei: O Souvereine Here, waaraan zal ik weten dat ik het bezitten zal? En de Here zei tot hem: Haal Mij een driejarige koe, een driejarige geit, een driejarige ram, een tortelduif en een jonge duif. Hij haalde die alle voor Hem, deelde ze middendoor en legde de stukken tegenover elkander, maar het gevogelte deelde hij niet . . . na lang wachten, ook al om Abram's geloof weer te beproeven, toen . . . het was al zowat een hele dag later . . . toen de zon ondergegaan was en er dikke duisternis was, zie een rokende oven met een vurige fakkel, die ging tussen de stukken door. Dat was een teken, een manifestatie dat God tussen de stukken door ging. Hij nam het initiatief bij de verbondssluiting. Er wordt van Abram niet gevraagd dat hij ook tussen de stukken door gaat. Hij heeft de roofvogels weggejaagd die op het vlees afkwamen. Die stukken vlees waren voor hem tekenen van Gods verbond. Ze waren hem heilig. Hij wist het zoals die stukken vlees van die jonge koe, die jonge geit, en die jonge ram, en ook die twee duifjes bij elkaar behoorden, zo behoren ook de Here en ik, hoe is het mogelijk, bij elkaar!

Het was een eenzijdige verbondssluiting. Alleen die rokende vuurpot, waaruit een vlam schoot, die ging tussen de stukken door. Abram had daar vrede mee. Hoe zou hij trouw blijven als de Here hem niet trouw maakte? Het verbond zou alleen maar kunnen blijven bestaan als de Here er voor zorgde dat Abram trouw bleef. Dan was het dus echt voldoende als de Here voor de verbondssluiting zorgde, van Zijn kant, eenzijdig. Daarmee werd uitgesproken dat de Here zich eeuwig aan Abram en zijn nakomelingen verbond. Te dien dage sloot de Here een verbond met Abram, en zei: Aan uw nageslacht zal Ik dit land geven van de rivier van Egypte tot de grote rivier, de rivier de Eufraat. En de Here bevestigde de waarheid van Zijn belofte door de plechtige ceremonie der verbondssluiting op de wijze zoals die in het Oosten gebruikelijk was.

Een verbondssluiting is dus een plechtige handeling met een ernstige dreiging die de bedoeling heeft het verbond in stand te houden. Een verbond is een relatie tussen mensen, volkeren, en het woord wordt in onze kring veel gebruikt om de relatie tussen God en Zijn volk uit te drukken. Ook de relatie tussen God en de mens. Het bepaalt zelfs alle verhoudingen in het leven.

Een verbondssluiting gaat in de Bijbel vaak gepaard met het afleggen van een eed, het geven van een hand, het gebruik van zout (symbolizerend de bederfwerende kracht), het oprichten van een gedenkteken. Om een voorbeeld te noemen: Als Laban eindelijk Jacob, die er met vrouwen, kinderen en vee vandoor is gegaan, inhaalt, eindigt de ‚huiszoeking' en de woordenwisseling in een voorstel van Laban: Welnu, kom aan, laten wij een verbond sluiten, ik en gij, opdat het tot een getuige zij tussen mij en u. Daarop nam Jacob een steen en zette die overeind als een pilaar, blijkbaar het hulp van Laban. Verder zei Jacob: brengt stenen bijeen. Toen haalden ze stenen en maakten een hoop, en zij hielden bij die hoop een maaltijd. Laban noemde die hoop stenen: Jegar-sahadutha (dat is aramees) en Jacob noemde hem Gal-ed (dat is hebreeuws) en de woorden betekenen: getuige-hoop. Ze noemden die pilaar ook Mizpa = wachttoren en zeiden: De Here houde wacht tussen mij en u, wanneer wij van elkander gescheiden zullen zijn. En ze zwoeren (Jacob bij de vreze van Izak) dat ze nooit voorbij deze steenhoop naar elkaar zouden toe trekken met een kwade bedoeling. De God van Abraham, de God van Nahor en de God van hun vader mogen richten tussen ons! Hier hoort u de bedreiging om het verbond duurzaam te laten zijn.

J. VanHarmelen

De kurk waarop de wereld drijft?

door D. Koole

De Wekker — Enige weken geleden heeft de Duitse historicus Golo Mann in de Hooglandse kerk in Leiden de jaarlijkse Huizingalezing gehouden. Het onderwerp was „1914 - 1980, in vogelvlucht". In zijn interessante lezing, gaf Mann een scherpe analyse van de politieke, sociale en economische ontwikkelingen die onze wereld in de jaren tussen 1914 en 1979 te zien heeft gegeven.

Bijzonder boeiende dingen heeft Mann gezegd over de positie van Europa na de tweede wereldoorlog en over het dekolonisatie-proces dat voor de toekomst nog verstrekkende gevolgen zal hebben.

In zijn toekomstvisie sprak Mann grote bezorgdheid uit over de verhouding van de twee grootste wereldmachten tot en tegenover elkaar. In weerwil van alle wetenschap, rationaliteit en beschaving leeft de oeroude vraag „kan jij mij doden of kan ik jou doden" nog altijd voort. Naar het oordeel van Mann op een primitiever wijze dan ten tijde van de Farao's het geval was.

Een tweede gevaar vormt naar het oordeel van de Duitse historicus de dreiging van een terugval in de allerprimitiefste levensvormen door het probleem van de grondstoffenvoorziening. De hier dreigende gevaren zullen alleen overwonnen kunnen worden door een grote mate van solidariteit tussen de landen van de zogenaamde vrije wereld, waarbij wijsheid en bereidheid tot zelfbeperking bepalend zullen zijn.

Een derde gevaar ziet Mann in het feit dat, zoals hij het aanduidde, de geslagenen in hun eigen huis thuis komen. Met de geslagenen bedoelde hij de vele volken van de zogenaamde derde wereld, die enkele eeuwen onder de invloed van de technische superioriteit van Europa hebben geleefd. Zij hebben tot op zekere hoogte onze civilisatie, kleding, omgangsvormen, volkenrechtelijke gewoonten en zelfs constituties overgenomen.

Wat de laatste weken in Iran valt waar te nemen doet vermoeden dat het op de klassieke oudheid teruggaande Europese volkenrecht een periode van crisis zal ingaan. De Europese civilisatie, met alle elementen van het christelijk geloof die daaraan eigen zijn, zal in de komende jaren op houdbaarheid en bruikbaarheid in bijzondere mate worden getoetst.

Mann noemde de voor uitzichten waarmee wij moeten leven niet vrolijk. Wij hebben ons op de ernst van de aan de gang zijnde ontwikkelingen te bezinnen. Pessimisme karakteriseerde hij als een onpraktische en amorele houding. Het mag niet gaan om onheilstijdingen, maar het moet ons te doen zijn om inzichten, waaruit conclusies kunnen worden getrokken, om inzichten die onze wereld kunnen helpen.

Bij deze laatste opmerkingen voelt men als gelovig christen de vraag opkomen welke betekenis in de wereldsituatie van dit moment het Evangelie van Christus en het gebed van de kerk nog kan hebben.

Velen zullen zich nog goed de tijd herinneren waarin belangrijke gebeurtenissen en ontwikkelingen voor de kerken in Nederland aanleiding waren om bijeen te komen in een bijzonder uur van verootmoediging en gebed. Wanneer op vitale plaatsen in onze wereld de politieke temperatuur hoog opliep of een natuurramp van enige omvang het land had getroffen, dan kon het gebeuren dat de christenen in Nederland te hoop liepen om God te vragen een naderende dreiging af te wenden of de gevolgen van een plaats gehad hebbend onheil te verzachten.

Vijftigers en nog ouderen zullen zich herinneren hoe zij als kind aan het eind van de dertiger jaren meegingen naar wat toen bidstonden werden genoemd. De dreiging van een grote oorlog legde sterk beslag op de mensen en voor veel

Persoverzicht

• Trudeau, die zoals de verkiezing toonde zo populair is in de Westerse provincies als een tollenaar onder Israelieten, brak zijn hoofd over het probleem om toch wat Westerse vertegenwoordiging in zijn kabinet te krijgen. Broadbent had een goed idee, en hij stelde voor om het hele systeem te hervormen door zetels te verdelen op de basis van het totaal van de uitgebrachte stemmen. Ik ben er 100% voor maar dat weten Clark en Trudeau niet en daarom hebben ze zich er niet te gunstig over uitgelaten. Levesque was kennelijk met zijn verkeerde been uit bed gestapt toen hij zijn politieke tegenstanders met de hele Hitlertroep vergeleek.

• De Russen hebben hun handen vol in Afghanistan. Er waren zelfs gevechten in de hoofdstad Kaboel. De Russen spreken met twee tongen, zoals de Indianen vroeger zeiden in de boeken van Old Shatterhand. Aan de ene kant verklaarden ze de staat van beleg in Afghanistan, maar aan de andere kant was er een gerucht in de Engelse pers waarin met nogal grote stelligheid werd beweerd dat de Ruskies wel graag hun handen van het hele *zaakie* zouden willen wassen met een soort gegarandeerde neutralisatie van Afghanistan.

• De Duitsers hebben beloofd hun bijdragen tot de NAVO verdediging met drie procent van hun begroting te vermeerderen.

• De situatie in Teheran heeft veel weg van die „zoek-de-boswachter plaatjes" van vroeger. De internationale commissie die de beschuldigingen tegen de Shah zou onderzoeken wordt van het *kasje* naar de muur gestuurd. De moeilijkheid daar is dat iedereen wel de klok hoort luiden, maar niemand weet waar de klepel hangt.

• In Zuid Amerika waar in veel landen de armen zo arm zijn als de spreekwoordelijke kerkmuis, wordt er geoogst wat gezaaid werd. De bevolking komt in opstand. El Salvador wiebelt aan de rand van een burgeroorlog, en in Columbia hebben opstandelingen maar eventjes zestig diplomaten van tenminste veertien landen gevangen genomen.

• Ten besluite wat nieuws uit Nederland: de tachtig-jarige Pieter Menten zal in Mei voor de Rotterdamse rechtbank terecht staan voor oorlogsmisdaden. En in Haarlem werd een 63-jarige Duitser gearresteerd. Die had in 1942 in Aduard een jongeman doodgeschoten. De weinig florissante ekonomiese verwachtingen hebben de regering tot bezuiniging gedwongen. De regering nodigt de vakverenigingen uit tot vrijwillige inlevering van koopkracht maar in die uitnodiging zit wel wat dreigement. De regering houdt de stok van verplichte loonmatiging achter de deur. In het Kurhaus in Scheveningen onderhandelden Egypte en Isreal over autonomie van Palestijnen. Het schoot niet erg op.

• En al die Surinamers die naar Nederland gekomen zijn hebben niet ten onrechte nattigheid gevoeld. Een Nationale Militaire Raad heeft daar het bewind overgenomen. De coup d' etat werd geleid door sergeanten. Dat is een ding dat ik in mijn diensttijd heb geleerd: sergeanten moet je altijd in de gaten houden. Onze sergeant vroeg eens om vrijwilligers die piano konden spelen. De vrijwilligers die zich aanmeldden werden aan het werk gesteld met aardappel-schillen. Vest geen vertrouwen op sergeanten.

Carl D. Tuyl

chistenen vielen de ontwikkelingen op wereld - en soms ook op kleiner schaal - samen met de gerichten van God die over de wereld gingen.

Vanuit de gedachte dat achter al het gebeuren de hand van God direct aanwezig was, werd sterk de behoefte gevoeld God in een uur van gemeenschappelijke verootmoediging te smeken een dreigend onheil te verhinderen. „Wie weet, Hij mocht zich wenden" was een bijbelse overweging die daartoe sterk bijdroeg.

Vooraanstaande theologen en gevierde kanselredenaars namen in die tijd of zelf het initiatief of werden er toe aangespoord om met het oog op gevreesde gebeurtenissen of plaats gehad hebbende rampen tijdreden uit te spreken. Daarin werden dan hemelse bedoelingen met aardse gebeurtenissen onweerlegbaar aangewezen. Een vast thema vormden de nationale volkszonden en vooral ook de „verlating van de wegen des Heeren" onder wat dan christelijk Nederland heette. Daarin zocht men de oorzaken die achter de slaande hand Gods moesten worden gezien. Er werd opgeroepen tot verootmoediging en tot gebed voor de wereld. Een veel gebruikte uitspraak in die tijd was „het gebed van de kerk is de kurk waarop de wereld drijft."

Het instituut van de bidstond is na de tweede wereldoorlog in onbruik geraakt. Vanuit bepaalde christelijke volksgroepen worden met het oog op ingrijpende zaken die ons volksleven raken nog wel eens getuigenisdagen en bezinningsbijeenkomsten belegd en natuurlijk worden vandaag de grote ontwikkelingen op wereldniveau niet buiten het gebed van de gemeente gelaten, maar de innerlijke drang om met de ganse christenheid in eigen land in bijzondere gebedssamenkomsten bijeen te zijn, lijkt sterk afgenomen te zijn. Daarvoor zijn verschillende redenen aan te wijzen.

Om te beginnen is het minder gemakkelijk, om niet te zeggen erg moeilijk geworden om te onderscheiden tussen dat wat bijzonder gebed vraagt en wat niet. De gehele wereld, met alles wat er op gebeurt, is door de moderne communicatiemedia binnen onze waarneming gekomen. Waar zal men beginnen en waar eindigen? Politieke erupties, nu hier dan daar, zijn aan de orde van de dag.

Een tweede reden ligt waarschijnlijk in het feit dat de moderne mens, ook de kerkmens, er moeite mee heeft achter de gebeurtenissen en ontwikkelingen op deze planeet direct de hand Gods te zien. Natuurrampen vinden veelal hun verklaring vanuit de wetmatigheid van de omstandigheden. Oorlogen en politieke spanningen worden beoordeeld vanuit de samenhang der dingen, waarin ons inzicht groter is dan vroeger. De goede en kwade kansen worden afgewogen in een taxatie van mogelijkheden, onmogelijkheden en waarschijnlijkheden. Dat gebeurt op dit moment weer sterk rond de ontwikkelingen in het middenoosten en velen, ook christenen, speculeren op de balanceerkunst van de internationale diplomatie.

Een derde reden moet waarschijnlijk worden gezocht in de omstandigheid dat de geestelijke verdeeldheid van de christenen in ons land een gezamelijk gebed voor de noden van onze wereld vrijwel onmogelijk maakt. De taxaties van de ontwikkelingen, politieke, sociaal en economisch, lopen zo uiteen dat van een gelijk gericht gebed nauwelijks sprake kan zijn.

Er moet niet naar worden gestreefd om de bidstond in zijn vroegere opzet in ere te herstellen. Op soms wat gezwollen wijze zijn bij zulke gelegenheden voor de dingen wel eens verklaringen gegeven die meer op fantasie dan op profetie berustten.

Toch was er in die tijd een ding, waarvan wij ons wel eens mogen afvragen of wij dat niet kwijt zijn, te weten het besef dat tussen alle gebeurtenissen en dreigingen op deze aarde en de zonden van die er op wonen een duidelijke relatie bestaat.

Nu is er op dit punt een belangrijk verschil tussen vroeger en nu. Bij zonde werd vroeger alleen of in hoofdzaak gedacht aan zedelijke verwording onder ons volk en geestelijk verval in de kerk. Vandaag omvat zonde meer. In de ontwikkelingen hebben wij ook een stuk politieke zonde leren onderkennen, in deze zin dat de ontwikkelingen hier en daar onmiskenbaar een stuk zonde en tekortkoming van de belijders van het christelijk geloof in zich bergen. Met het christelijk geloof in het vaandel hebben de belijders ervan niet altijd en overal de juiste opstelling gekozen. De kerk van Christus mag ook de erkenning daarvan niet uit de weg gaan. Tegenover de God van hemel en aarde niet en tegenover de wereld niet.

Zou het misschien tot een getuigenis voor de wereld kunnen zijn wanneer de brede christenheid in een ernstig tijdsgewricht als waarin wij leven, blijk zou geven van de behoefte om in bijzondere samenkomsten Gods aangezicht te zoeken in verootmoediging en voorbede? Dragen we als gemeente van Christus nog werkelijk de overtuiging mee dat God in al het gebeuren op deze wereld verrassend kan ingrijpen?

In dit verband wil ik graag wijzen op wat dr. J.P. Versteegh schreef in zijn mooie boek „Het gebed volgens het Nieuwe Testament". „Onze werkelijkheid is opnieuw voor het besef van velen een gesloten werkelijkheid geworden. Alles is geklemd in het schema van oorzaak en gevolg waardoor alles komt zoals het komen moet. Ook vandaag mag evenwel als het Evangelie verkondigd worden, dat God boven deze schijnbaar gesloten werkelijkheid staat. Hij kan ook vandaag verrassend ingrijpen. Daarop mag nog altijd in het gebed een beroep worden gedaan."

Tijdreden mogen dan uit de tijd zijn, de kerk is geroepen in haar prediking de gebeurtenissen en ontwikkelingen bij het licht van Gods Woord op voorzichtige wijze te evalueren. Niet om de gelovigen in paniek te brengen. Wel om aan te sporen tot waakzaamheid. Tot gebed en plaatsbepaling.

Onze Heiland heeft er ons in Zijn rede over de laatste dingen Zelf toe aangezet. Na Zijn opsomming van de symptomen van de eindtijd houdt Hij ons de les van de vijgeboom voor. „Zo moet ook gij, wanneer gij dit alles ziet, weten dat het nabij is, voor de deur." Zou het mogelijk zijn dat wij ons in ons welvaartsbestaan zo diep hebben ingegraven dat wij op de tekenen der tijden geen acht meer geven?

Indiaanse Leiders

Big Bear: De tragische leider

door Marcus Van Steen

(Canadian Scene) — Big Bear, een Cree opperhoofd in de Northwest Territories van Canada, was een van die tragische figuren in de geschiedenis, die duidelijk kon zien dat zijn stamgenoten een rampzalig pad volgden, en toch niet in staat was een verandering in de koers aan te brengen.

Big Bear kon wel zien dat de komst van de blanke in West-Canada het einde zou betekenen van de traditionele levenswijze van de Plains Indianen. Hij was het niet eens met het Hoofd van de Blackfoot Indianen, Crowfoot, dat het beste dat de Indianen konden doen, was er op te vertrouwen dat de blanken hen billijk zouden behandelen. Maar hij kon zijn collega's de andere hoofden van de Cree Indianen, er niet van overtuigen dat zij zich bij elkaar aan moesten sluiten om zo samen de best mogelijke voorwaarden voor hun volk te verkrijgen. Het enige wat hij tenslotte kon doen was een hopeloos gevecht aan te gaan met blanke soldaten, en dat brak zijn hart en maakte vroegtijdig een eind aan zijn leven toen hij nog maar 60 jaar was.

Big Bear werd geboren in wat wij nu Noord-Alberta noemen en groeide op in de traditionele levenswijze van de Plains Indianen; zij trokken achter de bizon-kudden aan, jaagden op pelzen langs de rivier de North Saskatchewan, en ruilden bizon-huiden en pelzen bij de handelsposten van de Hudson's Bay Company voor andere goederen die zij nodig hadden. Deze levenswijze veranderde drastisch toen de Hudson's Bay Company in 1869 afstand deed van het uitgestrekte gebied dat zij in bezit had.

De regering van Canada, ver weg in Ottawa, deed er lang over om het bestuur in handen te nemen in de gebieden die zij had aangekocht. De Amerikaanse grensbewoners die zich altijd buiten de gebieden van de Hudson's Bay Company gehouden hadden, durfden er nu wel binnen te trekken, met hun goedkope whisky en hun eisen, met het geweer in de aanslag gesteld. Pas in 1874 kwam er Canadese politie naar de Plains, om er de Canadese wet te handhaven, en toen kon Big Bear al wel zien dat het einde in zicht was van de Indiaanse levenswijze.

Big Bear was niet de enige Indiaanse leider die zich bezorgd maakte over de komst van de blanke op de grote vlakten. De meesten van hen konden wel zien dat de Canadese politie en de kolonisten die kort daarna hun boerderijen begonnen, beter waren dan de Amerikanen met hun geweren. Maar hij zag ook dat zij geen van beiden de Indianen hun traditionele levenswijze zouden laten handhaven. Om te beginnen zouden de boeren, en ook de spoorlijn die over de prairies in aantocht was, de bizon-kudden waar de Indianen van afhankelijk waren, vernietigen.

Big Bear was niet direct een van de belangrijkste Cree opperhoofden. Zijn stam was maar klein, maar hij had onder de andere stammen aanzien verworven omdat hij een helder verstand had en een goed jager was. Hij beweerde dat als de Crees, een Indiaanse natie die zich dwars over centraal Canada uitstrekte, van Hudson Bay tot aan de Rocky Mountains, als één stem zouden spreken, zij concessies zouden kunnen winnen die in overeenkomst waren met hun status als vrije mensen. Maar de stammen bleken daarvoor te veel van mening te verschillen.

Toen de andere stamhoofden in 1876 een verdrag sloten met de Canadese Regering waarin zij toestemden om in aangewezen reservaten te wonen en een jaarlijkse toelage in proviand te accepteren, weigerde Big Bear om te tekenen. Hij zei dat Indianen een hoger doel behoorden na te jagen dan aalmoezen aan te nemen van de blanken.

Ondanks al deze dappere woorden, leken Big Bear en zijn navolgers toch geen andere keus te hebben. De bizon stierf al snel uit, en daardoor raakten zij tenslotte in een staat van uiterste armoede. Big Bear verwierp nog altijd trots een voorstel om samen te gaan met Louis Riel die de Northwest Rebellion aan het voorbereiden was, maar sommige van zijn volgelingen dachten er anders

vervolg op pag. 18

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A Questionnaire on Dutch Immigration

Please take some time this weekend to help us with the production of a book on Dutch immigration to Canada. Only *you* know the facts about your family's immigration history. Your contribution is needed, and so is that of hundreds of others who share the same roots. Please complete and mail within ten days to:
Knight Publishing Limited, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

1. In which community do you now live? _____
_____ Prov. _____
2. How many other Dutch-Canadian families live in your community?
☐ 1-10, ☐ 11-50, ☐ 51 or more.
3. When did you, your parents or grandparents move to Canada? Year: _____
4. What was your age when you came to Canada.
Age: _____
☐ Check if you were born in Canada. Year. _____
5. How old are you now: Age: _____
6. What was the age of your father. _____
and/or grandfather: _____ when they immigrated?
7. What was their first occupation in Canada?
_____
_____
8. What is your occupation now? _____
9. In what community did you, or your family, first settle in Canada?
_____ Prov. _____
10. What is the approx. distance from this community to where you live now?
☐ less than 50 Km, ☐ 50-300 Km, ☐ 300-1000 Km
☐ over 1000 Km
11. Why did your family settle there?
☐ relatives were there ☐ job sponsor
☐ friends were there ☐ church
☐ half-way house for immigrants ☐ other:
12. What church denomination are you a member of?
_____
13. What civic or political organization(s) are you a member of? _____
_____, _____
14. What church did you (or your family) belong to before coming to Canada? _____
15. In what community did your family live before coming to Canada?
City: _____ Province: _____
Country (if other than Netherlands): _____
16. What was the size of the family that migrated?
_____ children.
17. Did any children remain at that time outside of Canada? ☐ Yes ☐ No.
If yes, how many? _____
18. Did any members of your family move away from Canada?
☐ Returned to Netherlands
☐ Moved to U.S.
☐ Moved elsewhere? _____
19. Why do you think your family moved to Canada? (you may check more than one)
☐ Dutch bureaucracy, taxes, military draft
☐ Lack of housing, shortage of land in Netherlands
☐ Threat of Communism following World War II
☐ To start own business (agriculture, retail, professions)
☐ To provide children with greater opportunities
☐ To get a new start after personal, family or financial difficulties
☐ Other (please give details) _____
_____
20. What is the language you feel most comfortable with?
☐ English, ☐ Dutch, ☐ Frisian, ☐ _____
21. How many years of Dutch schooling did you have? _____
22. Is Dutch conversation still used in your home?
☐ Often, ☐ Sometimes, ☐ No.
23. Have you read any Dutch book or periodical in the last year? ☐ Yes ☐ No.
24. Have you read any book about The Netherlands (in whatever language) in the last year?
☐ Yes ☐ No.
25. Have you returned to The Netherlands for a visit?
☐ No, ☐ Yes. How often? _____

For those who immigrated as adults to Canada

(Write in Dutch or English)

26. Name of ship, or carrier: _____
Date of arrival: _____
27. How did you feel when you left The Netherlands?
_____
_____
_____
_____
28. What were you most glad to get away from?
_____
_____
_____
_____
29. What were your first reactions upon arrival in Canada? _____
_____
_____
_____
_____
30. What was your greatest disappointment during your first years in Canada? _____
_____
_____
_____
_____
_____
31. What did you admire or like most about Canada during your first years? _____
_____
_____
_____
_____
32. What did you miss most about The Netherlands during the first year? _____
_____
_____
_____
_____
33. Have you ever wished you had *never* immigrated?
☐ Yes ☐ No.
Why? _____
_____
_____
_____
_____
34. Looking back on your years as a Dutch immigrant in Canada, what are you most grateful for?
_____
_____
_____
_____
_____
35. List ONLY your name, address and phone number if you:
☐ have an unusual experience to share
☐ have photo(s) of your early years in Canada that may be worth publishing.
☐ have a diary, letters or other documents that will help make this history more interesting.

NAME: _____
ADDRESS: _____
_____
PHONE: _____

(vervolg van pag. 17)

over. Zij deden een aanval op de kleine nederzetting Frog Lake, vermoordden negen van de blanke kolonisten en plunderden hun huizen. Dat was een maand nadat Riel de onafhankelijkheid van het gebied had uitgeroepen, en een maand voor de aankomst van een Engels en Canadees leger dat het leger van Riel versloeg.

De volgelingen van Big Bear namen geen deel aan het gevecht maar zij voerden een aparte oorlog met de Canadese soldaten, zonder duidelijk resultaat. Daarna gingen zij uiteen en Big Bear gaf zich over aan een beambte van de Hudson's Bay, die hij in vroeger dagen had gekend.

Hij werd voor de rechtbank gesleept vanwege verraad, werd schuldig bevonden en veroordeeld tot twee jaar gevangenschap. In 1887 werd hij ontslagen en moest toen uiteindelijk naar een reservaat gaan waar ook andere leden van de Cree natie woonden. In enkele maanden tijd kwijnde Big Bear weg, en stierf als een gebroken man.

Oliver van Noort — medaille toegekend aan J. Heersink

Het Nederlands Emigratie Fonds heeft met instemming van de Minister van Sociale Zaken besloten, de Olivier van Noort-medaille toe te kennen aan de heer J. Heersink te Burlington. Tijdens een plechtige bijeenkomst van de Netherlands Luncheon Club in Toronto op vrijdag 15 februari heeft Hr. Ms. Ambassadeur, mr. P.W. Jalink, de als legpenning uitgevoerde medaille aan de heer Heersink overhandigd.

De onderscheiding, die wordt toegekend aan personen die zich op bijzondere wijze verdienstelijk hebben gemaakt voor de emigratie van Nederlanders, werd voor de 21e maal sinds 1958 uitgereikt. Zij is genoemd naar de eerste Nederlander die, in de jaren 1598 - 1601, rond de wereld voer.

Met de Olivier van Noort-medaille heeft het Nederlands Emigratie Fonds zijn waardering tot uitdrukking gebracht voor het belangrijke emigratiewerk van de heer Heersink gedurende een lange periode. Zelf in 1951 geemigreerd, werd deze al spoedig door de Reformed Church of America aangesteld voor plaatsingswerk en nazorg van voornamelijk Hervormde emigranten in Ontario.

De heer Heersink was van de oprichting af ook voorzitter van de Canadian Netherlands Immigration Council. Hij is sedert lange tijd honorair viceconsul voor het Hamiltondistrict, een gebied waar zich zeer veel Nederlandse emigranten hebben gevestigd. Tallozen van hen zijn in de loop van de jaren door de heer Heersink met raad en daad terzijde gestaan.

Classified Advertising

CLASSIFIED RATES

Births	$8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00

All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letter under box number, $2.00 extra.

Calvinist Contact
99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-8311

NOTES OF THANKS

CORVERS: Our sincere thanks to you for your expressions of sympathy and your supporting prayers during the tragic loss we sustained with the death of our son and brother, Guy Bert, who died February 7, 1980, at the age of 17. Be assured that we are all well and that we do not "grieve as others do who have no hope." Rev. Guy Corvers and family.

MEYER: The overwhelming reponse to Romina's obituary in *Calvinist Contact*, makes it nearly impossible to reply to each letter and card individually. We hereby would like to thank all those friends and acquaintances, who have shown their concern and sympathy.
Albert and Betty Meyer,
St. Catharines, ON.

MUDDE: We wish to express our sincere thanks to our children, grandchildren and friends who made our 45th Wedding Anniversary such a joyful day. We thank you all for the best wishes, cards, flowers and gifts. Above all, thanks to the Lord for his protecting care over all those years.
Mom and Dad, Bas and Aletta Mudde,
284 Innisfil St., Barrie, Ont.

SCHOON: Mr. and Mrs. Berend and Elisabeth Schoon like to say thank you to their children, relatives and friends who made their 40th Anniversary a happy occasion. But above all, our thanks goes to God, who made it all possible.
R.R. #4, Cobourg, ON K9A 4J7.

VERBURG: We thank all of you who remembered us on our 50th Wedding Anniversary. Your cards and letters were very much appreciated. We can truly say with Psalm 117:2: "For great is his love toward us and the faithfulness of the Lord endures forever." Praise the Lord.
Mr. and Mrs. C. Verburg.

ADOPTION

BRUINSMA: With thanks to God, the Giver of all life, we, John and Coby would like to announce the final adoption of our third son, PETER MATTHEW, born May 22, 1979. A dear brother for Calvin, Richard and Elizabeth. He is the 25th grandchild for Mr. and Mrs. D. Bylsma and 26th grandchild for Mr. and Mrs. J. Bruinsma (Sr.), all of Bowmanville, Ont.
Mr. and Mrs. J. Bruinsma,
4422 — 113 Ave., Edmonton, Alta. L5W 0R6.

BIRTHS

WAGTER (nee Dekker): "Behold, children are a gift of the Lord" (Psalm 127:3).
With gratitude to God for this wonderful blessing we wish to announce the arrival of our third child, a daughter, ELISABETH MARGARET, born February 20, 1980. Proud and happy brothers are Paul and Mark. 4th grandchild for Mr. and Mrs. Adrian Dekker of Woodstock and 12th grandchild for Mr. and Mrs. Berend Wagter of Dunnville. Thankful parents are Herman and Josie Wagter.
R.R. #1, Dunnville, Ont. N1A 2W1.

BIRTHS

BREIMER: We, Theo and Mary (nee Helleman) praise and thank God for the precious gift, our first-born child, KAREN JOY, born on January 29, 1980, weighing 7 lbs. 7 oz. Proud grandparents are Mr. and Mrs. H. Breimer and Mr. and Mrs. H.W.C. Helleman.
632 Bourne Pl., Kingston, ON K7M 6P1.

DE WEERD: John and Mary thankfully announce the birth of their son, ROBERT PHILIP, born on February 15, 1980. He is welcomed at home by Julie, Michael, and Steven. 15th grandchild for Mr. and Mrs. John De Weerd, Sr., and 12th grandchild for Mr. and Mrs. Henry Rumph.
R.R. #2, Alma, Ont.

KLYNSTRA: Abe and Lydia thank God for the safe arrival of their son, NICHOLAS SANDER, born on February 3, 1980. Proud sisters are Sharlene and Jodi. Nicholas is the 14th grandchild for Mr. and Mrs. N. Klynstra, 5th for Mr. and Mrs. S. Bisschop, 10th great-grandchild for Mr. and Mrs. A.H. Bisschop and 13th great-grandchild for Mr. and Mrs. J.H. Prenger.
285 Stone Church Rd. E., Hamilton, Ont. L9B 1B1.

KRALT: Peter and Cathy thank God for entrusting to them a healthy baby girl, ANITA ELIZABETH, born March 2, 1980. 10th grandchild for Mrs. C. Kralt and first for Mr. and Mrs. C. Vander Spek.
R.R. #1, Millgrove, ON L0R 1V0.

LUNSHOF: With thanks to God, the Giver of life, George and Ann are happy to announce the gift of their first child, a son, CRAIG ALLEN LUNSHOF, was born on February 24, 1980, weighing 7 lbs. and 8 oz., in St. Joseph's Hospital, Hamilton. First grandchild for Mr. and Mrs. G. Bruulsema, 22nd grandchild for Mr. and Mrs. G. Lunshof, first great-grandchild for Mrs. J.C. Bieleman and Mr. and Mrs. T. Bruulsema.
28 Gerome Crescent, Hamilton, Ont.

LUYMES: We praise the Lord for the safe arrival of our second beautiful daughter on February 4, 1980. She is named CHRISTINE JANET and is a sister to Daniel and Patricia and daughter of August and Harriet Luymes. Christine is the third grandchild for Mr. and Mrs. George Noppers of Edmonton, and the ninth for Mr. and Mrs. Herman Luymes of Lacombe, Alberta.
R.R.#3, Lacombe, Alta.

RINTJEMA: We give our maker thankful praise,
Whose wondrous works our soul amaze.
With thanks to God and with great joy, we announce the birth of our healthy daughter and sister, CHRISTINA RACHEL. Happy parents, brothers and sisters, Martin and Pearl Rintjema, Jack, Diane and Keith, Ray, Joyce, Tom, Susan, David and Robert. Her loving beppe, opa and oma are Mrs. J. Rintjema of Damwoude Fr., Holland, and Mr. and Mrs. R. Koopman of Chatham, Ont.
February 18, 1980.
R.R.#5, Chatham, ON N7M 5J5.

SCHULER: We, Henry and Betty give thanks to the Lord for the gift of our second son, STEPHEN CURTIS, 7 lbs. 14 oz., born on February 17, 1980. A brother for Jason. Seventh grandchild for Mr. and Mrs. Wm. Beimers and second grandchild for Mrs. G. Schuler, all of Renfrew.
R.R. #5, Renfrew, Ont. K7V 3Z8.

VAN ALTEN: Hank and Elly are thankful to the Lord for a covenant son, JONATHAN DANIEL, born January 23, 1980. Proud grandparents, Mr. and Mrs. C. Van Alten and Mr. and Mrs. L. Krijgsman.
1216 Exmouth St., Sarnia, Ont.

BIRTHS

VAN NIEJENHUIS: Herm and Dee are pleased to announce the birth of PATRICK MARK, born February 14, 1980 in Kingston, Ont. Patrick is a baby brother for Brendan, a seventh grandchild for Mr. and Mrs. J. Van Niejenhuis, Edmonton and a ninth grandchild for Mr. and Mrs. H. Plowman, Prinsburg, Minnesota. We give thanks to God for adding the joy of a healthy baby boy to our blessings!

VAN NOORD: Grateful to the Lord, the Giver of life, we announce the birth of our son and brother, MARK ANTHONY, born on February 16, 1980, weighing 9 lbs. 12 oz. Case and Pauline Van Noord (nee Antonides), Ruth Ann, Debra, Anita, Christine and Edward.
"What shall I render to the Lord for all his bounty to me?" (Psalm 116:12).
R.R. #3, Ingersoll, Ont. N5C 3J6.

VELDSTRA: With gladness and gratitude to God, Harry and Johanna announce the birth of their daughter, CAROLYN WILMA, on February 18, 1980. She is a sister for Simeon, the eleventh grandchild of Mr. and Mrs. S. Veldstra of Fonthill, Ont., and the third grandchild of Mr. and Mrs. D. Walinga of London, Ont. Happy great-grandparents are Mr. S. Veldstra of Hamilton, Ont., and Mrs. J. Greydanus of Clinton, Ont.
214 Main St. N., Kenora, Ont. P9N 3C8.

ANNIVERSARIES

John 2:2

Red Deer, Alta. Canada — Sioux Center, Iowa USA

With thankfulness to the Lord of marriage, we announce the 25th Wedding Anniversary of our parents,

KORNELIS J. and ALY BOOT
(nee Koster)

on March 19, 1980.
With love from their children and grandchild:
Tony Boot — Anchorage, Alaska
Theresa & Wes Jeltema; Jonathan — Orange City, Iowa
Deb Boot — Noordwijk, Netherlands
Reg Boot — Sioux Center, Iowa
560 - 4th Avenue N.E., Sioux Center, Iowa, 51250.

With joy and thankfulness to our Lord, we announce the 25th Wedding Anniversary of our parents,

REV. CHARLES and MRS. ADRIANA FENNEMA (nee Baart)

celebrated on March 5, 1980.
Hilda & John Buisman — Brampton, Ont.
Theresia
Shirley-Ann
Raymond
Norman — all at home
We pray that God will bless them together for many years to come.
4238 - 116th Ave., Edmonton, AB, T5W 0X1.

1945 — New Pekela — 1980 — Bowmanville

March 15,

"Cast all your anxieties on him, for he cares about you. 1 Peter 5:7. For by the grace of God we will be celebrating the 35th Anniversary of our parents and grandparents,

AUKE and JESSIE GRINGHUIS
(nee Greven)

Our congratulations and love:
Jake & Nina; Debbie, Adam — Smithville.
Home address: 206 Simpson Ave., Apt. 311, Bowmanville, Ont.

Advertise in C.C.
It does give you results!!

ANNIVERSARIES

1935 — 's Gravenzande, Netherlands — 1980 — Fingal, Ont. Canada

On April 3, 1980, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,

HENRY and MARGARET
NOORDAM (nee Arndt)

Their wedding text was: "The Lord thy God in the midst of thee is mighty" (Zephaniah 3:17a). May the Lord our God bless you and keep you continually is the wish of their 8 children, 22 grandchildren and 2 great-grandchildren.
Open house to all relatives and friends on Saturday, April 5, 1980, from 2 - 5 p.m. at Dad and Mom's home. Best wishes only please.
P.O. Fingal, Ont. N0L 1K0.

With joy and thankfulness, we celebrated the 40th Wedding Anniversary of our parents and grandparents,

GEZIENA and REPKO POPMA
(nee Oosterveen)

on February 28, 1980, which was also the 40th anniversary of father's service in the ministry. It is our prayer that the Lord will continue to bless them and keep them in his care.
Alice & Gary Brand
Margriet & John Nieboer
Harold & Kathy Popma
Jackie & Peter Van Huizen
Violet Popma
Carolien & Cam Murch
and six grandchildren
R.R. #1, Plainfield, Ont.

On April 5, 1980, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

ALEWYN and JACOBA STOLK
(nee Bazen)

We pray that the Lord may spare them for each other and for us for many years to come.
Henk & Bronwen Stolk; Susan, Wendy, Christine — Orono
Kees & Nancy Stolk; Steven, Jason — Whitby
Alewyn & Janet Stolk; Richard, Jennifer — Kendal
Jasper & Bonnie Stolk; Matthew, Tara — Whitby
We invite you to a social tea on April 5, from 1 p.m. - 8 p.m. at the Whitby Hebron Chr. Ref. Church, main floor, social room. Best wishes only.
Home address: 606 Gilbert St. W., Whitby, ON.

Heerlen, Holland — Winnipeg, Canada

1930 — 1980

With praise and thankfulness to our God, we announce the 50th Wedding Anniversary of our parents and grandparents,

CLARA and REIN VAN BOVEN
(nee Hoekstra)

on March 20, 1980. It is our prayer that the Lord will continue to be near to them, and bless and guide them in the years to come.
With love from their children and grandchildren:
Frances & Boyd Jeeninga; Clara, Netty, Sylvia, Yvonne, Irene — Winnipeg, Man.
Paul & Aag Van Boven; Ray, Wendy — Winnipeg, Man.
John & Jeanette Van Boven; Karen, Cindy, Greg, Elaine, Monique — Calgary, Alta.
Home address: 803 Madeline St., Winnipeg, Man. R2C 2H9.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

ANNIVERSARIES

April 2

1930 — Huizum (Fr.), The Netherlands — 1980 — Richmond, B.C., Canada

"... And thou shalt be a blessing ..." (Genesis 12:2b).
With joy and gratitude to our faithful heavenly Father, we hope to celebrate with our parents, grand- and great-grandparents,

WILLEM and DIEUWKE
VANDER BOS (nee Rinzema)

their 50th Wedding Anniversary. Dear Mom and Dad, may the Lord continue to bless you and cause you to be a blessing, is the prayer of your children:
Albert & Jean Meyer — Surrey, B.C.
Fred and Romy Vander Bos — Richmond, B.C.
Philip and Beatrice Vander Bos — Richmond, B.C.
15 grandchildren, 3 great-grandchildren.
8080 A #3 Rd., Richmond, B.C. V6Y 2E3.

1955 — On March 30, 1980, D.V., we hope to celebrate with our parents and grandparents, — 1980

HENDRIK and JELTJE
VANDER VELDE (nee Rienstra)

their 25th Wedding Anniversary.
"Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37:3).
William & Anna Afful; Michael — Sarnia
Sidney Vander Velde — Hamilton
Bruce & Yvonne Sharp — Hamilton
Brenda Vander Velde — Mt. Hope
Joyce Vander Velde — Mt. Hope
Arthur Vander Velde — Mt. Hope
Home address: 9089 Airport Rd., Mt. Hope, Ont. L0R 1W0.

1955 — St. Catharines — 1980 — St. Catharines

With joy and thankfulness to our heavenly Father, we hope to celebrate on March 12, 1980, D.V., the 25th Wedding Anniversary of our parents,

JOHN and AMY VAN DOKKUMBURG
(nee Born)

Psalm 90
We thank and praise the Lord, for his love and faithfulness in the past and pray that he will continue to bless and guide them in time to come.
With much love from their children:
Susan
Janet
Wilbur
Della
Steven
Open house will be held on April 5, 1980, in the fellowship hall of Trinity Chr. Ref. Church on 99 Scott St., St. Catharines, from 3 to 5 p.m.
Home address: 44 Woodelm Dr., St. Catharines, Ont. L2M 4N3.

With joy in our hearts, we wish to announce the 45th Wedding Anniversary of our parents and grandparents,

JACOB and GRIET VLAAR
(nee Dykstra)

on March 14, 1980. We pray that the Lord will continue to bless them and keep them in his care.
Congratulations and much love from:
Jannie & Gary Prinsen; Brian & Denise, Wendy, Cynthia, Jim, Wayne Wayne
Ann & Jim Hook; David, Vicky, Bonnie, Michael
Bob & Carol Vlaar; Troy, Tracey
Marie & Keith Bak; Renny, Debbie, Doug
Arien & Sally Vlaar; Christine, Pam, Jody
Jim & Jane Vlaar; Lorraine, Sandra, Kelly
Marjori & Ted Van Geest; Jeffrey, Matthew, Joel
14 Ziraldo Rd., St. Catharines, ON L2N 6S9.

Classified Advertising

ENGAGEMENT

COOPER-STELPSTRA: The Rev. and Mrs. Sidney Cooper of 787 Murphy Rd., Sarnia, Ont., and Mr. and Mrs. William Stelpstra of 57 Charlton Cres., Simcoe, Ont., are pleased to announce the engagement of their children, SARA JOY and THEODORE JACOB. The wedding will take place on August 30, the Lord willing, in Grand Rapids, Mich.

MARRIAGES

DYKSTRA-HEEG: Mr. and Mrs. L. Dykstra of London, are happy to announce the wedding of their daughter, CATHY to ALLAN, son of Mr. and Mrs. D. Heeg of Dunnville. The ceremony will take place, D.V., on Saturday, March 15, at 11 o'clock a.m. in the Sunrise Baptist church (Clarke side road). Rev. Beukema and Rev. Heeg officiating.
Future address: R.R.#1, Dunnville, ON.

GROENEWOLD-LEYENHORST: Mr. and Mrs. Hank Groenewold are pleased to announce the forthcoming marriage of their daughter, JOYCE to RALPH, son of Mr. and Mrs. Case Leyenhorst, all of Pitt Meadows, B.C. The wedding will take place, D.V., Friday, March 28, 1980 at 7:00 p.m. in the Christian Reformed Church of Maple Ridge, B.C. Rev. Homer Samplonius officiating.
Future address: R.R.#1, Thompson Road, (Box 206), Pitt Meadows, B.C., V0M 1P0.

POSTMAN-VOS: Believing that marriage is ordained of God, Mr. and Mrs. John W. Postman of St. Catharines, and Mr. and Mrs. Jan Vos of Den Helder, Netherlands, announce the marriage of their children, NOREEN and LUKE. The wedding will take place, the Lord willing, on Friday March 14, 1980, in the Listowel Chr. Ref. Church, at 4 p.m. Rev. D. Velthuizen and John W. Postman officiating. What therefore, God has joined together, let no man put asunder.
Future address: 485 Binning St. W., Listowel, Ont. N4W 1G7.

OBITUARIES

The Ladies Societies of District Guelph, express their Christian sympathy to their president, Mrs. Brouwer and her family with the passing away of their husband and father,

HENRY BROUWER

May the Lord comfort them in their grief, with the words of Isaiah 40: "I'll never leave you, nor forsake you."
Mrs. R. Stevens, vice-president
Mrs. Pat Drost, secretary

. . . He leadeth me beside the still waters.
After a lengthy illness our dearly loved husband, father and grandfather went home to be with his Lord on February 23, 1980.

JOHN VEENEMAN

at the age of 67.
Husband of Lysberth (Betty) Veeneman-Roode.
Father and grandfather of:
John & Judy Vanderheide; Michael, Tim, Mark, Amy — Sarnia
Gary & Pat Veeneman; Kim, David, Christopher — Southport, Manitoba
Bill & Anne Veeneman; Melanie — Mississauga
Funeral services were held Tuesday, February 26, 1980 at the Second Chr. Ref. Church, Sarnia, Ont. Rev. S. Cooper officiating. Grandsons Michael and Tim Vanderheide and nephews Dick, Gary, John and Ronald Veeneman acted as pall bearers.
Home address: 1310 Exmouth St., Apt 20, Sarnia, Ont.

OBITUARIES

"But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him" (Psalm 103:17a).
On Friday, February 29, 1980, the Lord took home after a lengthy illness, our beloved mother and grandmother,

NELLIE HEIDEKAMP

at the age of 56.
Hillie & Rick — Hamilton
Gary & Betty — London
Harry & Darlene — Hamilton
Harvey & Ruth Ann — St. Catharines
Bea & John — St. Catharines
Rick & Sharon — Calgary
and 9 grandchildren
Funeral service was held on Tuesday, March 4, 1980, at 1:30 p.m., from the Maranatha Chr. Ref. Church. Rev. H.R. De Bolster officiating.
345 Geneva St., Apt. 508, St. Catharines, ON.

On February 20, 1980, the Lord took home his child,

KORNELIS (KARL) WAGENAAR

at the age of 73. Dearly loved husband of Shirley Wagenaar (nee DeJong) and her three daughters, one son and 13 grandchildren.
"For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."
February 20, 1980.
58 Prince Arthur Ave., Chatham, Ont.

TEACHERS NEEDED

BOWMANVILLE: Durham Christian Highschool needs **2 teachers**. An **English** teacher and one who teaches **General Subjects**. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the **primary grades**. Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

BRANTFORD: Brantford Christian School requires a teacher for a **combined grade 1 and 2**, approximately 20 students and also a **Kindergarten** teacher for 3 days a week for September 1980. Please send letters of application and resume to: Mr. Chris VanderVeen, principal, Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

CHATHAM: Calvin Christian School invites applications for a possible teacher's position in the **primary grades**. Please contact: John Postma, principal, Calvin Christian School, 72 Tissiman Ave., Chatham, Ont. N7M 4G5. Tel: 1-519-352-4980.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs teachers in the **Kindergarten, primary** and **intermediate levels.** Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (School).

TEACHERS NEEDED

DUNNVILLE: The Dunnville Parental Christian School invites applications for a **part-time** teaching position in **grades 7 and 8**, approximately 3 half days per week. Interested persons may direct inquiries to: Mr. Wm. R.Rang, principal, Dunnville Parental Christian School, Robinson Rd., Dunnville, ON N1A 2W1. Or call: (416) 774-5142 (school).

ESSEX: Emmanuel Christian Academy requires a teacher for **junior grades**. Ability to teach French would be an asset. We will also need a half-time **Kindergarten teacher.** Interested persons please contact: Emmanuel Christian Academy, Box 254, Cottam, Ont. N0R 1B0. Phone: 519-839-4874.

GEORGETOWN: The Georgetown District Christian School, invites applications for possible **elementary teaching** positions for the next school year. Applicants with ability to teach French and/or music will be preferred. Please send applications to: George Petrusma, principal, R.R.#1, Georgetown, Ont. L7G 4S4.

HAMILTON: The Education Committee invites applications for possible vacancies in **grades K-8**. Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7, Phone: 388-2645.

JARVIS: Jarvis District Christian School invites applications from experienced and new teachers for positions in the **primary grades**. There is also a possible position as **remedial (am)/grade 7-8 (pm) teacher**. Applicants with qualifications in French and/or music will be given preference. Contact: P. Weening, principal, R.R.#1, Jarvis, N0A 1J0. Phone: 428-0887 (home) or 587-4444 (school).

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) **Kindergarten** and **French** for **grades 1 - 8**, 2) **grade 1 and 2.** Send resume and letters of application to: Mr. L Graves, Secr. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

LONDON: The London Parental Christian School invites applications for an anticipated **Kindergarten** vacancy (60% full-time). Applications, including a brief statement of Christian philosophy of education should be submitted to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Telephone: (519) 455-0360.

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) **half-time remedial teacher**, 2) possible opening in the **junior grades**. For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for a **primary teacher** in **grades 1 - 4**, commencing September 1980. Ability to teach **music and/or French** will be considered an asset but not a necessity. Send all applications to: Mrs. S. Bartlett, 28 Forest Park Rd., Orangeville, ON. Telephone: (519) 941-3381 (school).

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal**, commencing September 1980, for grades 5 - 8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

TEACHERS NEEDED

ST. CATHARINES: Calvin Memorial Christian School expects the following vacancies for the next school year: **grade 1 teacher, grade 3 teacher, grade 6 teacher.** Experienced and new teachers are invited to contact: Mr. John Stronks, principal, 300 Scott St., St. Catharines, Ont. L2N 1J3. Phone: (416) 937-6302.

ST. THOMAS: St. Thomas Ebenezer Christian School will have possible vacancy of **teaching Principal** for the next schoolyear. The Principal will teach grade 8. Ebenezer has excellent facilities and a very good pupil/teacher ratio. Applicants are also invited for a vacancy in a **primary grade**. Send complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

STRATFORD: The Stratford and District Christian School invites applications for **teaching positions** in **grades 1 through 6** for the 1980-1981 school year. Combination grades. Inter-denominational school. Send resume and letter of application to: Stratford and District Christian School, c/o P. Vandersar, Education Committee, R.R. #1, St. Paul, Ont. (519) 271-9338.

STRATHROY: John Calvin Christian School, Strathroy, Ont., is inviting applications for a possible opening at the **Junior Intermediate** level. This is a part-time position of 2 days a week. Send all letters of inquiry to: Mr. A. Vander Laan, principal, John Calvin Christian School, 48 York St., Strathroy, ON, N7G 2E5. Telephone: (519) 245-1934 (school).

THUNDER BAY: The Thunder Bay Christian School invites applications for a teaching position in the **intermediate grades** for September 1980. Please send resume with application to: Mr. C.J. Grootenboer, secr., R.R. #1, Murillo, ON. P0P 2G0. Telephone: 807-935-2778 (home).

TORONTO: Toronto Central Christian School invites applications for an experienced teacher in the **primary grades**. Multi-age class, small class, integrated curriculum. Contact: Deborah Marshall, Principal, Toronto Central Christian School, 456 Kings St., E., Toronto, Ont. M5A 1L4. Phone: (416) 863-0567.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the **primary** and **junior divisions** for the 1980/81 term. Direct all inquires to: Wm. Thies, principal, R.R.#1, Wellandport, Ont. L0R 2J0. Phone: (416) 386-6272 (school).

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the **grade 1 and 2** and/or **grade 5 and 6 combinations.** We are looking for commited Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Willamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

WYOMING: John Knox Christian School in Wyoming, Ont, invites applications for the position of **Teaching Principal**. Duties to commence August 1980. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

TEACHERS NEEDED

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6** and 2) **Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

NEERLANDIA, AB: Neerlandia School requires one teacher for 1980-81 school year to teach a combination of **social studies** in grades 7 - 10, **music** in grades 1 - 10, plus 2 **junior high options.** Please send letter of inquiry to Mr. John Peers, principal, Neerlandia School, Neerlandia, Alta, T0G 1R0, or phone collect: (403) 674-4308.

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the **upper elementary** and **junior high** grades. Preference will be given to a **Science** major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

BURNABY, B.C.: John Knox Christian School in Burnaby, B.C., invites applications for teaching positions in: **1) learning assistance/grade 7, 2) a grade 3 teacher, 3) possible other openings.** Music majors will be given preference. Our school has 170 students and 12 full- and part-time teachers. Please contact: Ben Hendricks, principal, John Knox Christian School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Or phone: (604) 522-1410 (school).

DUNCAN, B.C.: Duncan Christian School invites inquiries and applications for possible teaching positions at the upper elementary level (**grades 5 and 6**) for the 1980-1981 school year. A French major or minor will be given preference. Send resume and letter of application to: W. Van Deventer, principal, Duncan Christian School, 930 Trunk Rd., Duncan, B.C. V9L 2S1.

RICHMOND, B.C.: Richmond Christian School requires experienced teacher for **grade 1 and 2** class and **part-time teacher** of **French**. Send applications to: Richmond Christian School, 8180 #2 Road, Richmond, B.C. V7C 3M3 or phone: Principal: (604) 277-4714, or 271-1338.

SURREY, B.C.: John Knox Christian Elementary (Surrey Campus) requires a **grade 2 teacher** and a **grade 4, 5 teacher**. Applications and requests for further information should be directed to: Mr. T. Jansen, principal, 8694 Milton Dr., Surrey, B.C. V3S 5G8.

TERRACE, B.C.: Commencing with the 1980/81 schoolyear, the Terrace Centennial Christian School is in need of a **Principal Teacher** to give strong Christian leadership, not only in the expanding interdenominational school, but also in the Christian community. We offer a respectable salary and are prepared to help towards moving expenses. If you are looking for a challenge and are interested in relocating to a picturesque area which has great recreational opportunities, contact: John Vanderwal, Chairman, Education Committee, P.O. Box #317, Terrace, B.C. V8G 4B1. Or phone: (604) 635-5226 (residence) or (604) 635-6137 (school).

Classified Advertising

TEACHERS NEEDED

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

Specific positions are:
K - 6 Curriculum Co-ordinator and a **7 - 12 Curriculum Co-ordinator.**
Each of these are half-time respectively, but with other responsibilities to fill a full position. In addition to the above, we are looking for candidates for:
Kindergarten, Elementary, Junior and Senior High positions.
Specific needs also include:
Remediation, an assistant principalship, physical education, home economics, English, and social studies.
The possibility exists for an opening in a **K-9 Principalship**, due to a re-assignment to new work in our system.
Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.
Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

London District Christian Secondary School

24 Braeside Ave., London, Ont. N5W 1V3.
We are inviting applications for positions in
ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.
Please send applications including resume, academic record and references to:
The Principal,
W. Drost,
or phone (519) 455-4360.

BEACON CHRISTIAN HIGH SCHOOL

in St. Catharines, Ontario
Applications from experienced and new teachers are invited for possible openings in the following areas or combinations thereof:
Art • Science • Girls P.E. • Boys P.E. • Bible
Home Economics • Manual arts • Teaching Vice-principal
Beacon Christian High School provides a complete program of Christian education for 215 students in grades 9 - 12.
Please send inquiries or applications to:
John Vriend, Principal, Beacon Christian High School,
2 O'Malley Dr., St. Catharines, Ontario L2N 6N7.

Lambton Christian Highschool

of Sarnia
will have openings for an
English and a
French major
and a possible opening in **Phys. Ed.**
for the 1980/81 school year.
Please send your applications to:
Mrs. Karen De Waal, Secr. Ed. Comm.
1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:

Mathematics **Science**
English

Please forward resumes and requests for information to:
Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: **(416) 851-1772** (school)
or **(416) 456-1727** (home)

Calgary Christian School

invites applications for teaching positions in:
Kindergarten through grade 12
and for an **assistant principal** position in the Secondary area with possible counseling duties.
We are accepting applications from present teachers and those completing their teaching requirements.
Interviews will be held in Toronto and at various Christian Colleges and preference will be given to those with Canadian citizenship.
Forward complete resume, application and references to:
Mr. Ulrich Haasdyk, principal
Calgary Christian School,
2839-49th St. S.W., Calgary, AB T3E 3X9.
Telephone: 403-242-2838 (school).

TEACHERS NEEDED

The Hamilton District Christian High School Board

28 Athens Street, Hamilton, Ontario
invites applications for the eight new teaching positions **for all areas including Industrial Arts**, for its **Christian High School in Smithville**
(to be opened in September, 1980 with enrollment of approximately 140 students in Grades 9 - 12).
Forward applications, resumes, and references to:
Mr. John E. Top, Principal.

John Knox Memorial Christian School in Fruitland

requires a
grade 1 teacher,
and possible openings for the intermediate grades
for the school year 1980-81.
Preference will be given to a music major.
Please forward letters of application and resume to:
Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

Emmanuel Christian Secondary School

requires a teacher for each of the following 2 subject areas:

MATH/SCIENCE
ENGLISH/SOCIAL STUDIES

Emmanuel is a young, growing school, looking for teachers who are interested in curriculum work and who enjoy a highly inter-denominational setting.
Administrative interests and/or experience are an asset.
Inquiries and applications should be directed to:
The Principal at,
2551 East 49th Ave., Vancouver, B.C. V5S 1J6.

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:
Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.
Please send resume and references with application to:
15353-92nd Avenue,
Surrey, B.C. V3R 1C3.
For further information contact:
F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

TEACHERS NEEDED

PRINCE GEORGE, B.C.: The Cedars Christian School, an interdenominational school, has possible openings in the **4 and 5 combination**, as well as in the **6 and 7 combination.** Experience is preferred and the ability to teach some French, will be an asset. Send inquiries to: Mr. R. Reitsma, principal, Cedars Christian School, 701 N. Nechako Rd., Prince George, B.C. V2M 1A2. Telephone: (604) 564-0707 (school).

REAL ESTATE

PRIVATE SALE
Builder's own spacious 2 storey, 6 bedroom home; 10 years old. Living-dining room, family room with firpelace, working kitchen, laundry, mudroom, all on main floor. Double garage, 1½ bath, carpeted throughout. Sliding door off family room onto large partly covered patio. Located on 5 acres of good gardening soil, 4 miles west of Trenton. For information write to: Box #4491, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Harold Workman
Real Estate Ltd.
Clinton, Ont.
519-482-3455

FARMS IN HURON COUNTY
BROILER ROASTER AND PULLET FARM: Modern barns, large beautiful home including indoor swimming pool. Situated on 20 acres.
CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.
CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. Good line of equipment plus livestock. 4 bedroom home. Will sell layer or swine set-up separate.
ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.
ROASTER FARM: Basic quota 7,936 plus class 2 quota. Additional income from calf and layer operation. 2 homes on 10 acres.
BROILER AND BEEF FARM: Basic quota 5,500. 199 acres, 100 workable, balance pasture and bush. 3 bedroom home.
DAIRY: 60 tie-ups, pipeline, large silo. Brick house, shed, 150 acres. Cattle quota and feed available.
DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota and machinery included.
DAIRY PARLOR: Harvestors, shed, good home, 160 acres. Cattle quota and machinery included.
Good selection of general, swine, dairy, poultry, beef and cash crop farms.
Peter Damsma, R.R. #5, Clinton, ON.
Phone: 519-482-9849.

FOR SALE
BROILER BREEDER OPERATION: on 160 acres of land, mostly seed to grass. Dug out for cattle. 2 barns with equipment plus chickens. New 6 bedroom home. With nice view of the foothills. 30 minute drive from Lethbridge. 1 mile from CRC. Please phone or write:
R.J. POELMAN,
Box #85, Granum, Alta. T0L 1A0.
Phone: 403-687-2135.

HOUSE FOR SALE: In St. Catharines. 7 year old family home for sale, near churches, schools and parks. Must sell. Call (416) 877-6751 evenings. Brokers protected.

CLAIR RIEPMA
26 McIntyre Cres.,
Georgetown, ON.

DUTCH DELICATESSEN and Gift Store, for sale with rental income of 7 rental units which are attached to the store building. For further information call: Orillia at (705) 325-0793 or 325-9721.

Classified Advertising

TEACHERS NEEDED

Calvin Christian School in Winnipeg, Manitoba
invites applications from
teachers
who are contemplating a change and from those completing their teacher training. There will be vacancies in the
Primary and **junior levels**
and possible openings in the
junior high level.
Please forward complete resume, application and references to: Mr. J. Doornbos, Principal, Calvin Christian School, 245 Sutton Ave., Winnipeg, Manitoba R2G 0T1.

Victoria Christian Schools
Applications are invited for the following areas:
SECONDARY — Math and **Science**
Experienced preferred with responsibility mainly at grade 11 and grade 12 level.
Commercial
Flexibility and willingness to teach a range of commercial courses an asset.
ELEMENTARY — Grade 4 full time and **Kindergarten**, specific training preferred, 1/2 time, tentative opening.
Remedial.
Diagnostic and supervisory duty, 1/2 time, tentative opening.

William A. Van Dyke
Saanich Christian School
671 Agnes St.,
Victoria, B.C.
V8Z 2E7

Ray Sutton
Pacific Christian Secondary School
1530 Lionel St.,
Victoria, B.C. V8R 2X8.

The Smithers and Telkwa Christian School Society
has openings for teaching positions in:
Smithers Christian School — Grades K - 7 openings in primary and intermediate grades. Contact: G.A. Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0.
Telephone: (604) 847-9833 (school) or (604) 847-2186 (home).

Bulkley Valley Christian Highschool — Grades 8 - 12 openings in Math, Science, Industrial Arts, Drafting, Physical Education and Business Education. Contact: G. Koopmans, principal, Box 3635, Smithers, B.C. V0J 2N0.
Telephone: (604) 847-4238 (school) or (604) 846-5386 (home).

REAL ESTATE

FOR SALE

Greenhouse operation near Waterdown, Ont., on paved road, 32,400 sq. ft. presently used for growing Mum flowers, 2 - 3 bedroom homes in excellent condition, possible family enterprise, has 9½% Farm Credit Mortgage. For more information write or call.
Looking for Farm, Home or Business, call:
RALPH KARSTEN REAL ESTATE LTD.
9 Main St. N., Box 235, Jarvis, Ont. N0A 1J0, or phone: (519) 587-4457, evenings call (519) 443-7807 or (416) 779-3027.

CAGE LAYERS:

20,000 CAGE LAYERS: basic quota. Excellent barns, very good 4 bedroom home.

110,000 CAGE LAYERS: basic quota. 150 acres crop land. Large family home; 3 barns - completely automatic and in excellent condition.

For more details call:
Keith Miller & Associates Realty Ltd. Ltd.
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

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Tel: (519) 455-7558

REAL ESTATE

FARMS FOR SALE:

BROILER FARM. 40,000 A Quota plus #2 - 5,000 units. Brand new 4 year old barns. Completely automated. Chore time feeding etc. Perimeter hot water heating — 3 broilers. Excellent family home — 4 bedroom. 40 Ton Farmatic mix-mill.

WEST FLAMBORO: Hog operation — Vendor being transferred West. All new modern facilities. Capabilities of finishing 1500 plus hogs. 5 year new 4 bedroom home plus old farm house for rental. New 32 x 36 steel building - 15 ft. ceilings, automatic 3 phase auxiliary power. 330,000 gallon liquid system, etc.

BROILER AND ROASTER: quota; 2 barns, brick duplex, 13 acres in Dashwood. $120,000.
BROILER AND CASH CROP: quota 6,000 plus class 2; modern barn, 95 acres, 87 workable, Dashwood area. $375,000.
URGENTLY REQUIRED: farm properties; as our inventory is low. For professional, confidential service, please call:

GEORGE (GERRITT) LAMMERS
(416) 383-2153 or res. **(416) 659-7476.**

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1059 Upper James St.,
Hamilton, Ont. L9C 3A6.

WE HAVE available, approximately 10,000 layer quota. Owner would prefer to sell in one lot.
For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
and ask for Keith Miller
774-4077 (evgs.) or
Gord Gray,
(res.) (519) 822-4438 or
office: 416-774-7624.

HELP WANTED

Sales Career
in the Automotive After Market
If you have a successful sales background, a willingness to work hard and a strong desire to succeed, we have a well organized, proven program that will interest you.
It includes:
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If you ever thought of making a sales career in the Automotive After Market with the potential of your own distributorship, but did not know how to go about it, then you owe it to yourself to call or write:
Country-Wide Automotive Ltd.
37 Byron Dr., Rexdale, ON M9W 4N3.
Telephone: (416) 745-2309
ATTENTION: J. Schuringa

SINGLE HELP wanted for modern dairy farm in South Western Ontario. Must be experienced. Phone: (519) 523-9241.

A-1 CONCRETE SERVICE, R. Vanderveen, 14451-110 Ave., has an opening for person willing to work and earn a good salary. Contact: 454-3764, Edmonton, Alta. T5N 1G3.

WANTED: Single man for **large, sprinkle irrigated farm** in Southern Alberta from April 1 till December 1. Room and board supplied. John Vossebelt, Box #1314, Coaldale, AB. Phone: 345-3156.

PERSONAL

Attention young ladies. Here is an excellent opportunity to meet a young Christian gentleman in late thirties. All letters with photographs will be answered and kept confidential. Ladies with children will also be given consideration. Must be able to adapt to farm style of living. Object: matrimony. Address letters to: Box #4494, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Lady, early fifties, active, interested in sports, outdoor life, music, cozy home life, likes to correspond and meet a sincere active gentleman age 50 - 60. Please reply to: Box #4493, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christelijke weduwe, 60 jaar, wonende in Florida, wil graag in contact komen met man om samen nog wat gezellige jaren door te brengen. Houd van gezellig huiselijke leven. Brieven onder nr. 4495, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Sincere Chr. Ref. widow in her early forties, who likes good music, would like to correspond and meet with a sincere Chr. Ref. gentleman. Please send picture, if possible. It will be returned. Please send all letters to Box #4492, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

REAL ESTATE

43,000 CHICKEN BROILERS: Buildings fully automatic in reasonably good condition. Vendor will hold 1st mortgage at reasonable rate.

50,000 CAGE LAYERS: basic quota plus farrow to finish hog operations. Nearly new, fully automatic buildings. 2 family home, crop land. A family operation.
For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Gord Gray
(res.) 519-822-4438.

MARRIED PERSON: for farm and feed lot wanted. Experience with machinery and livestock an asset. House with utilities provided. For further information contact: Joe Boone, Box 456, Picture Butte, AB T0K 1V0.

Experienced secretary
for
general office work
with considerable variety and detail.
Apply in writing. Give references.
Reformed Ecumenical Synod,
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COTTAGES

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Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.
Don and Irene Crann
[new owners]

WANTED: A two-bedroom private, lakefront cottage in Western Ontario for one or two weeks in August. Call: 416-389-9278, after 5 p.m., or write: P.O. Box #4496, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2M 4L3.

FOR SALE

TE KOOP: Ongeveer honderd hollandse boeken geschikt voor kerk biblioteek. Lijst met titels op aanvraag verkrijgbaar bij: Ralph Driezen, R.R. #1, Springfield, Ont. N0L 2J0.

It pays to advertise with C.C.

SUPPORT OUR COMMUNITY PROJECT
Christian Care for the Elderly.
Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250,000 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary: D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to:
Trinity Tower
7900 McLaughlin Rd. S.
R.R. #10
Brampton, Ontario
L6V 3N2

JOB WANTED

YOUNG CHRISTIAN MOTHER: wishes to do babysitting in her home. Available Monday through Friday, able to start immediately. Contact: Lora De Jong, Hamilton, ON. Telephone: 387-4189.

YOUNG CHRISTIAN WOMAN: 20 years old, applying for veterinarian medicine, seeking work on dairy farm, from May to September. Previous experience in milking has been acquired. Phone: (519) 824-6280.

FOR RENT

APARTMENT FOR RENT: Spacious apartment available in residential area within one mile of Chr. Ref. Church and Chr. school. Within walking distance of dental offices, medical centres, downtown, parkland, golf course, and shopping centres. Bus stop across the road. Completely private. Seeing is believing. Ideal for young couple with or without small children. Extremely amiable landlords! Call: Oshawa 728-4352 and learn the meaning of gracious living accommodation!

HOUSE FOR RENT: in **Holland** from the **end of May** till the **end of July**. For information contact: F. Bulk, Legmeerdijk 35, Aalsmeer, Holland. Or contact: Peter Bulk, R.R.#2, Mount Brydges, ON N0L 1W0. Telephone: 519-264-1875.

1 BEDROOM APARTMENT: near Mohawk College in Hamilton. Private entrance. Available immediately. Call: 389-9278, after 5 p.m.

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Book early to avoid disappointment.
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The Ontario CRC Extension Fund, Inc.
(a registered charity, sponsored by Classis Toronto since 1970)
The Directors have approved new loans for **$500,000** as money becomes available for
Meadowvale CRC — Mississauga
J. Knox Chr. School — Clarkson
Covenant CRC — Woodstock
The board offers a new, high **10%** interest per year, calculated twice yearly, and money returned on 30 days notice if in need.
Send your cheque or request for further information to:
56 Harriet St., Toronto M4L 2E9
telephone: (416) 461-1207.

EVENTS/BOOKS

Religions

One facet of multicultural Canada

The Sikhs. Their Religious Beliefs and Practices by W. Owen Cole and Piara Singh Sambhi; published by Routledge & Kegan Paul, London, Henley and Boston. Distributed by Oxford University Press, 70 Wynford Drive, Don Mills (Toronto), Ontario. 210 pages, paperback; price: $12.25. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

This book describes for the reader the Sikh religion, its practices as well as its beliefs. The faith of the Sikhs is seen from their own standpoint. The authors do not evaluate the Sikh religion.

Who are the Sikhs? Their land of origin is Punjab, India. In 1904, the census of British Columbia revealed the presence of 258 "Hindus" in the province, most of them were probably Sikhs. Though the Sikhs are easily discernable by their turban, the Sikh immigrants have usually been referred to as Hindu. The Sikhs are Caucasian (as are all East Indians), and they belong to a distinctly non-Hindu religion. It is estimated that there are 100,000 practising Sikhs of Indian origin in Canada today. They are mainly to be found in Vancouver, which has perhaps half of the total Sikh population, Toronto, Ottawa, Montreal, Edmonton and Calgary.

The Sikh religion was founded by Guru Nanuk, who was born in 1469. The Sikhs view him as their perfect example of piety and a person worthy of deep devotion, though he is not worshipped. Guru Nanuk renounced the paths of Hinduism and Islam. He taught the oneness of God and rejected the possibility of the incarnation. The taboos and rituals of Hinduism and Islam were swept aside. Religious rituals are not necessary, but right conduct is.

In Sikhism there is no special day of worship. There is neither priesthood nor an ordained ministry. Salvation is not by grace, but through good works. God looks benignly upon man's efforts to save himself. Some time later in Sikhism came the five K's, the symbols of the orthodox Sikhs: "uncut hair, a comb, a steel wrist guard, a sword, and short breeches."

The Sikhs must offer daily prayers, pay tithes and observe the following rules of conduct: "The first four are major prohibitions (kurahts): failure to avoid them result in a severe penalty, perhaps a fine or a requirement to perform some act of menial service over a long period of time, and reinitiation. They are, cutting of the hair, eating meat slaughtered in the Muslim manner, adultery, and the use of tobacco. The lesser prohibitions (tankhahs) are: joining any of the breakaway sects or the company of lapsed Sikhs; eating with non-Khalsa or apostate Sikhs; dyeing or plucking out grey hairs; arranging a son's or daughter's marriage for financial gain; using narcotics or intoxicants; performing any ceremony which breaches Sikh principles; breaking the vows taken at initiation."

The turban must be worn by the Sikhs. It is the hallmark of their religion. It gives the Sikhs identity. "When the Gurus encouraged the wearing of the turban, they did it partly to prevent non-Sikhs being picked upon and treated as Sikhs in time of local persecution and they did it also to prevent the less courageous of their followers deserting and merging with the crowd when the going became hard. A person known to hold certain beliefs is more likely to live by them; the Sikh who publicly demonstrates his allegiance by wearing a turban will be more likely to remain loyal to the gurmatt than one who dispenses with it and cuts his hair."

This book contains a number of photos, statistics, a good bibliography and an index. It is not a popular survey of the Sikh religion, but a scholarly introduction for everyone who wants to make an indepth study.

Ethics and Society

Faith today

Midden in de maatschappij: Over ethiek en samenleving by W.H. Velema; published by J.H. Kok, Kampen, The Netherlands, 1979; 160 pages, paperback. Reviewed by Theodore Plantinga, St. Catharines, Ontario.

W.H. Velema is a professor at the *Christelijk Gereformeerd* seminary in Apeldoorn, The Netherlands. He is not very well known in our North American Reformed circles, but I hope he will be, in time.

In recent years, we have grown somewhat negative and pessimistic about the developments in the Reformed community in The Netherlands. The writings of men like Velema — and there are others — should serve as a reminder that there is quite a spectrum of opinion over there, just as there is over here. Those who throw up their hands in despair because of Kuitert and Wiersinga should try reading Velema. There are still voices in The Netherlands well worth listening to.

Velema's book is a short collection of essays and talks on various subjects related to ethics, including marriage and family, education, justice, abortion, communications media, and even book reviewing. (I'll have to watch what I say!) The author combines a solid understanding of the Reformed faith with a keen sensitivity to contemporary ways of thinking.

The book is written in highly readable Dutch. Its usefulness for us is limited slightly by the many references to the Dutch scene and the absence of any application to North American life. All the same, I recommend it highly to pastors, teachers and youth leaders who still read Dutch. Let's hope that some of Velema's work soon becomes available in English translation.

Canadian Federation of Christian Reformed Women

EASTERLITURGIES:

In English: "HALLELUJAH! . . .CHRIST AROSE"
by Mrs. Freda VanDyke, Cambridge, Ont.
In Dutch: "STERVEN EN HERLEVEN" (1979)
door Ds. en Mevrouw J. Meynen, Holland
Price: 35¢ per copy, 11 and more 30¢ per copy.
Send your order and cheque as soon as possible to:

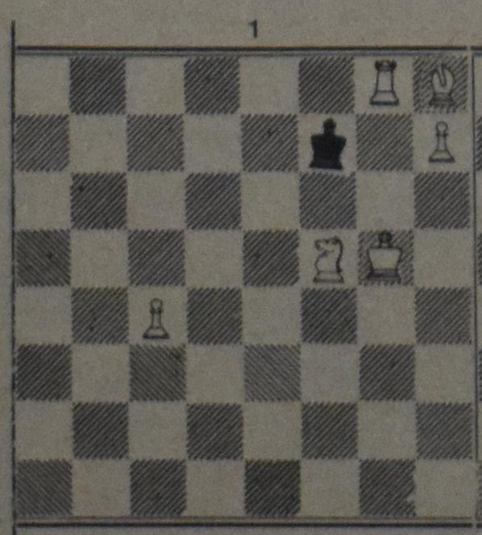
Canadian Federation of Christian Reformed Women, P.O. Box 335, Grimsby (Ont.) L3M 4H8.

LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN MARCH

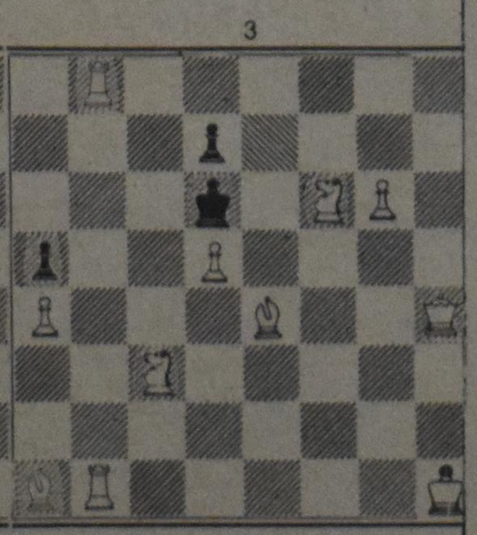
#820
Dr. W. Speckmann,
Germany, 1957



6

3-mover 3 pts.

#821
W.J.G. Mees,
Holland, 1965



11

2-mover 2 pts.

Notes

1. Solvers will need to use a different method than usual to find a solution to #820. A different position occurs each time the Black King moves. Consequently, it will be harder to contain him. You will find an economical mate at the end of the one-way solution which you are asked to write out in full to obtain 3 points.
2. The two-mover has been shown already as #812 (December) with one important difference: the alternate solution is no longer possible. Please give the key and threat, if any.
3. The deadline will be given next week.

Come to Salem's 18th

ANNUAL MEETING

to be held on
Saturday, April 12, 1980
from 1:00 p.m. to 5:00 p.m.
at Immanuel Christian Reformed Church of Brampton,
63 Church Street, Brampton.

Guest Speaker:
Dr. Joel Nederhood
Director,
"The Back to God Hour"

CALENDAR OF EVENTS

Ontario

Mar. 14-16	Salem's marriage enrichment weekend, Aurora Conference Centre, led by Salem director, Dr. Don Moncrieff.
Mar. 15	Hamilton District Christian High School. The annual Niagara Young Calvinist League's talent festival, starting at 7:30 p.m.
Mar. 22	The St. Thomas and District Male Choir Crescendo, directed by Jack Dykstra, organist Rick Dykstra, will hold a concert in First Christian Reformed Church, Drayton, on March 22, at 8 p.m. There is no admission fee.
Apr. 12	Annual meeting of Salem Christian Counseling Service, starting at 1 p.m. in Immanuel Christian Reformed Church, Brampton, Ont. Guest speaker is Dr. Joel Nederhood of the Back to God Hour.
Apr. 19	C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mills Rd. (Etobicoke) Toronto, Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "In Defence of Human Rights."

Andre Knevel organ concerts: Ottawa: St. Matthew's Church on Bank St. and First Avenue, Saturday, March 22, 1980 at 8 o'clock p.m. **Hamilton:** Christ Church Cathedral on James St., April 19, 1980, Saturday, at 8:15 p.m. **St. Catharines:** in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m.

Calvin College band tour: Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime school stops and evening concerts. **Mar. 30,** Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia I CRC, 8:30 p.m.; **Mar. 31,** Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concernt, Chatham Dist. Chr. High, 8 p.m.; **Apr. 1,** London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Hamilton Dist. Chr. High, 8 p.m.; **Apr. 2,** St. Catharines, Calvin Memorial School; evening concert at 8 p.m. in Covenant CRC.; **Apr. 3,** Toronto District Christian High; evening concert at Durham Christian High, Bowmanville, 8 p.m.; **Apr. 4,** Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

Alberta

Mar. 13	Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
Mar. 27	CLAC banquet, Lethbridge Chr. High School, 6:30 p.m.
Mar. 29	Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.
Apr. 11	Boerenkool Supper, Edmonton Christian High School Gym, 6:30 p.m. Speaker Neil Roos, CLAC's B.C. representative.
Aug. 10-17	Edmonton, Billy Graham Crusade.

British Columbia

Mar. 10-16	Harry Houtman of Christian Stewardship Services will be in the lower mainland.
Mar. 16-20	Harry Houtman of Christian Stewardship Services will be in the B.C. interior.

Miscellaneous

May 14-16	Nashville, Tenn. Religious Communications Congress.
June 10-20	Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Mar.14	Wed.Mar.12	Mon.Mar.10-10a.m.	Fri.Mar.7-10a.m.
Fri.Mar.21	Wed.Mar.19	Mon.Mar.17-10a.m.	Fri.Mar.14-10a.m.
Fri.Mar.28	Wed.Mar.26	Mon.Mar.24-10a.m.	Fri.Mar.21-10a.m.

Books

Writers, sharpen your pencils

The following information is passed on for your consideration. You may contact the addresses provided for further information before you hand over all your treasured work to any of the organizations listed here. Your local library may also enlighten you on the first one.

• A $1,000 grand prize will be awarded in the Poetry Competition sponsored by the World of Poetry, a quarterly newsletter for poets.

Poems of all styles and on any subject are eligible to compete for the grand prize or for 49 other cash or merchandise awards.

Says contest director, Joseph Mellon, "We are encouraging poetic talent of every kind, and expect our contest to produce exciting discoveries."

Rules and official entry forms are available from: World of Poetry, 2431 Stockton Blvd., Dept. N., Sacramento, California 95817.

• Dr. Glenn F. Arnold, Associate Professor of Journalism at Wheaton Graduate School, has edited a collection of contemporary articles that have won first-place recognition in the annual Awards Contest sponsored by the Evangelical Press Association (EPA) in a new book entitled *Writing Award Winning Articles*.

Each type of article is illustrated by two EPA winners and each section is prefaced with helpful instructions for writing that specific type of article. Article categories include first-person narrative, how-to-do-it, interview, news, expository, and humorous. Each article is critiqued by the editor or professional judge who selected the article as the best in its category.

Writing Award Winning Articles also features an EPA market guide which lists 80 Evangelical publications, their editors, addresses, and manuscript needs.

You may obtain your copy of this valuable writer's reference from your local Christian bookstore. Should you need more information, write to: Thomas Nelson, Inc., P.O. Box 946, Nashville, TN 37203.

• Print journalism contests, scholarships, fellowships and grants are listed in a new guide.

Called *Gadney's Guide to 1,800 International Contests, Festivals and Grants*, the book's listings include addresses, deadlines, awards, fees, eligibility requirements, recent statistics, and other pertinent information.

The book, which also covers award opportunities in film and video, TV-radio broadcasting, poetry, play-writing, and other types of writing, was written by writer-film maker, Alan Gadney.

The price of the book is $15.95 for softcover, $21.95 for hardcover, plus $1.50 for postage and handling (and 6 per cent sales tax for California residents). Copies are available from: Festival Publications, P.O. Box 10180, Glendale, Calif. 91209.

Harry A. de Vries

Correction: In Rev. Tangelder's review of „De Kerk van alle tijden" in last week's issue, the sixth paragraph ought to have read: "In the second part, the rise of the papacy, its conflicts, the search for a living communion with God, the sins of the saints, the influence of Greek philosophy on theology, great theologians of the era, the crusades and their effects on Europe, and the persecution of Jews and heretics alike by the chuch of Rome — all receive a masterful treatment."

Zojuist verschenen
1 st. band van
Dr. Louis Praamsma

„De Kerk van alle tijden" — *(Verkenningen in het landschap van de Kerkgeschiedenis.)*

Dit grote werk in zijn geheel omvat 7 delen in 4 banden, die bij het einde van 1980 compleet zal zijn uitgegeven.

(Bedoeling is elke 4 maanden 2 delen in 1 band).

Dit boek omvat de delen van Jeruzalem naar Rome en de Middeleeuwen en telt 375 pagina's tekst en 48 bladzijden buitentekst-illustraties.

Twintig eeuwen kerkhistorie vatten in zo'n 1500 bladzijden en 192 bladzijden foto's en dat door een auteur? Is een enorme prestatie.

Het werk wordt in de Nederlandse bladen gezien als een **Kerkhistorische tegenhanger van „Dispereert niet"** van de gebroeders H. en A. Algra.

Het reformatorisch dagblad — *schrijft:*

Praamsma heeft getracht zijn verrassende en vaak „fascinerende ontdekkingsreis", zijn „aanraking met levende mensen", zo helder mogelijk onder woorden te brengen „en" het gaat om wetenschappelijk verantwoorde, goed leesbare, verhalende trant en kerkgeschiedenis vanuit Reformatorisch standpunt „en" voor een breed publiek lijkt me dit een heel acceptabel werk te worden.

Men kan alleen het werk in 4 banden (7 delen) aanschaffen, bij voorintekening gedurende 1980 - $33.00 per band, na verschijning van de vierde band — $37.00 per band.

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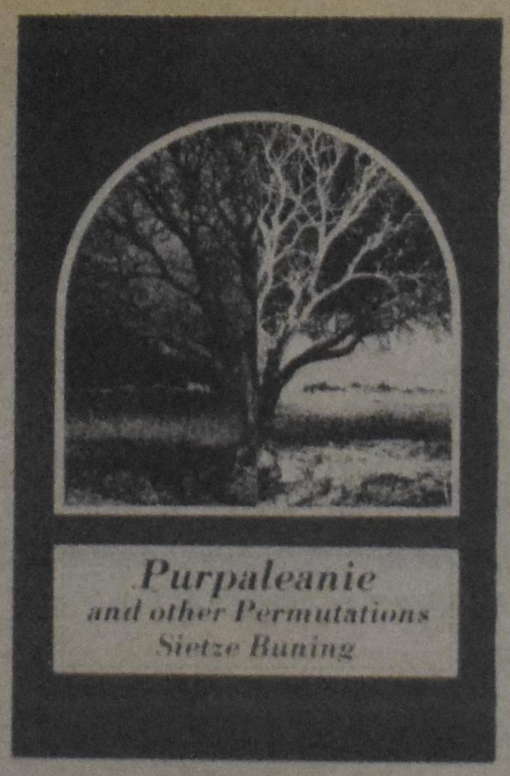

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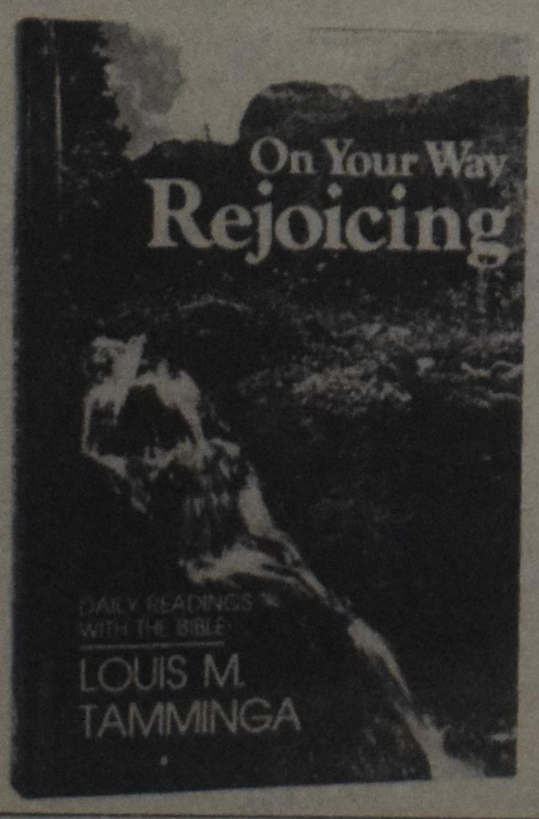

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